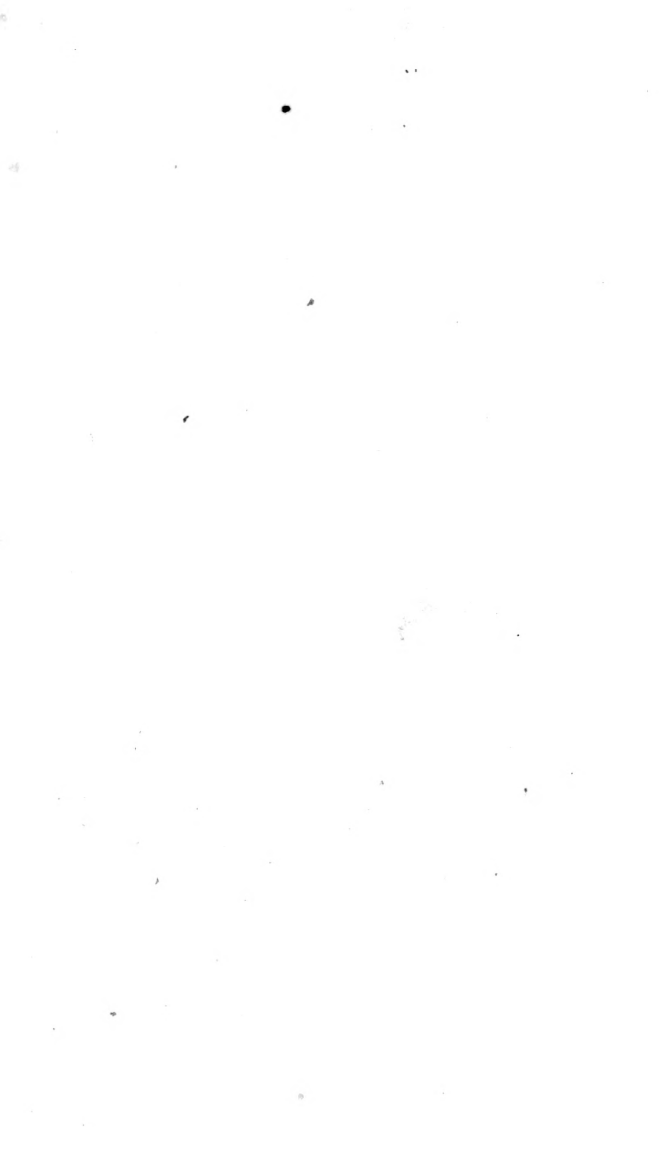


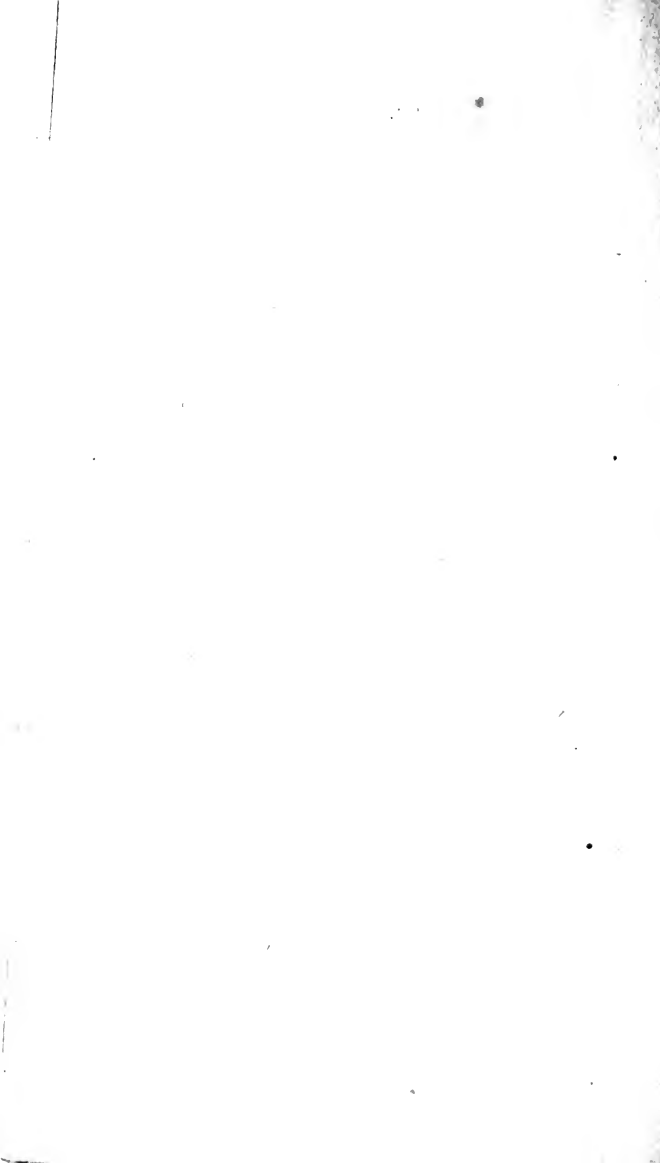


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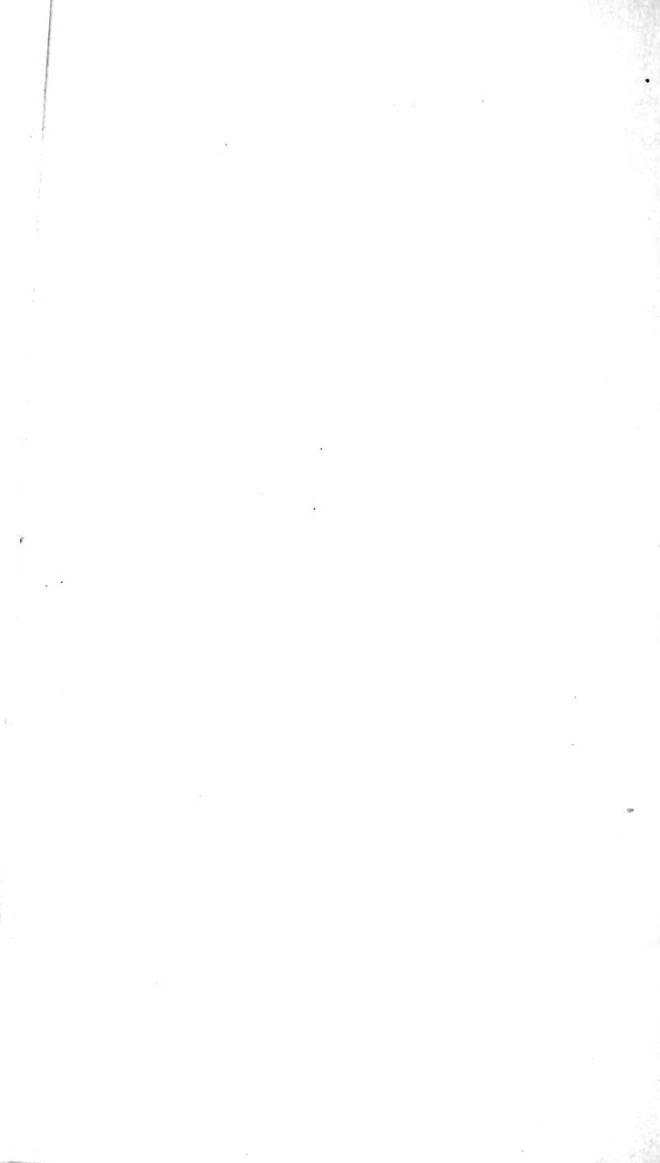
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MDCCCXXXVI.





EXPOSITION  
OF THE  
FIRST EPISTLE OF PETER,  
CONSIDERED  
IN REFERENCE TO THE  
WHOLE SYSTEM OF DIVINE TRUTH.

---

TRANSLATED FROM THE ORIGINAL GERMAN OF

WILHELM STEIGER.

---

BY THE  
REV. PATRICK FAIRBAIRN,  
MINISTER OF NORTH RONALDSHAY.

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IN TWO VOLUMES.

VOL. II.

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MDCCCXXXVI.

J. THOMSON, PRINTER, MILNE SQUARE.

# EXPOSITION

OF THE

## FIRST EPISTLE OF PETER.

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### CHAPTER SECOND. V. 1—5.

THE Apostle resumes the exhortation which he had interrupted, v. 23—25, for the purpose of laying anew the foundation whereon it is grounded, and so turns back to v. 22, which is noticed only by Gerhard. The first verse is therefore less the continuation, than the resumption of the preceding exhortation, and is also the link of connection with what follows, as being that out of which the next admonition proceeds. After he had discoursed upon the worth of salvation, and the possibility of faith being tried with temptations, the joy of the first Christians, and their love to the Saviour, he admonished them: 1. to remain true to their calling, and in their walk to remain separate from the world; 2. but with united hearts to continue firmly bound among themselves, as born together for eternity; and now, 3. he bids them grow spiritually in Christ, etc. So then, from the beginning of the epistle to the end

of this section, (v. 10) the Apostle sets forth in a general way, the circumstances of the church; their glory from and in presence of the godhead, their oppression upon earth, their love and confidence toward God, separation from the world in outward conduct, purification and union in love for the common increase, even to their priesthood before God (v. 5, 8), and their calling as preachers in the world (v. 10),—all grounded upon the grace that is in Christ, and received through the word of Christ (v. 5, 10.)

V. 1. Ἀποθέμενοι ἔν παῖσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιᾶς.

The resumption of the exhortation is made by ἔν, which is therefore incorrectly rendered by Bolten: *also*; but rightly by Calvin, Beza, proinde, the Vulgate, Luther, and others, *igitur, so, now*. Œcum. and Theoph. (Benson too, who, however, very strangely makes a full pause between v. 3 and 4,) join this verse to those immediately preceding, upon the excellence of the new birth, as “the teaching of its practical lesson” (so also Calvin). “For it is not befitting, that they who have been born to an incorruptible life, should be entangled in the snares of evil, nor make more account of that which does not exist, than of that which does; for evil has no substantial being, but is an acting in contrariety to the being formed in us.”<sup>a</sup> The δόλον

<sup>a</sup> Τοὺς γὰρ ἀφθάρτῳ γεννηθέντας ζωῇ τοῖς τῆς κακίας ἀλίσκεσθαι βρόχοις οὐ δίκαιον, οὐδὲ τὸ μὴ ὂν τοῦ ὄντος προτιμᾶν. οὐδὲ γὰρ τὸ κακὸν οὐσία· ἀλλὰ περὶ τὸ πλημμελὲς τῆς γεννητῆς οὐσίας σφριζόμενον. (See Augustin, Confess. l. vii. c. 16, 22, De Civit. Dei, l. xi. c. 9, and the Schoolmen.)

and ὑποκρίσεις may denote a shortcoming from the truth, and in respect to the word of truth. “But what place can be found for envy and evil-speaking in you, who, being joined together with the indissoluble chain of brotherly love (ch. i. 22), can sustain hurt from none of those things which disunite? But envy and evil-speaking, because they are the cause of division and brotherly hatred, etc.”<sup>a</sup> So they come at last to the connection intimated above; which is also confirmed by the mention of the five evil properties, which are particularized, since we cannot admit, with the greatest part of expositors, that these five are here named only by way of example, as if chosen at random, nor approve of the loose interpretation of Grotius and Clericus, that the Apostle names them because they were the five cardinal vices of the Jews, nor yet that of Hammond, that they were faults of the gnostics. For it is abundantly clear, that they are all properties, which tend to disturb the brotherly connection, and so hinder the increase in grace, from which, consequently, the soul must be purified εἰς φιλαδελφίαν, (ch. i. 22). We therefore understand κακία differently from Œcum. and others, and with some of the best expositors take it, not in a general but particular sense: as *malice, wickedness of character*, in reference to others. This signification it derives from the context. The following words are employed by the Apostle to point out its nature more

<sup>a</sup> Φθόνος δὲ καὶ καταλαλιὰ πρίαν ἐξεί χάραν ἐν ὑμῖν, οἱ τῆ τῆς φιλαδελφίας ἀρρήκτω συνδέσμῳ σφιγγόμενοι, ὑπ' οὐδενὸς τῶν διυστάντων βλαφῆναι δύνασθε; φθόνος δὲ καὶ καταλαλιὰ, ὅτι διαστάσεως αἴτια καὶ μισαδελφίας κ. τ. λ.

determinately. For, as Flacius remarks: “ These properties are here enumerated by the Apostle in such an order, that the succeeding ones always spring out of those before them; so that the Apostle here recounts, so to speak, a whole genealogy of vices.”<sup>a</sup> This is well exhibited by Flacius down to the φθόνος. That out of malice toward our fellow-men, all manner of δόλος, falseness, cunning, necessarily arises, is manifest. With this are just as necessarily connected ὑποκρίσεις, dissimulations, hypocrisy, especially when dwelling amongst the faithful. But toward those, upon whom we are practising hypocrisy, we must, of necessity, be always affected with envy; nay, hypocrisy does itself beget and foster envy (φθόνος), because we feel ourselves brought thereby into a state of dependence on them, a subordinate and painful condition, and hence cannot but wish that we might soon be raised above hypocrisy, and see others so far lowered, as that we should no more need to play the hypocrite. This leads to active endeavours for the purpose of detracting from others, to the καταλαλιαί (οὐδὲ καταλαλιὰς ὁ φθονῶν καθαρεύει, *Æcum. and Theoph.*), a fault which must always be referred back to those dispositions, and therefore also to a certain degree of κακία. The Apostle here marks the purification by the expression ἀποτίθειναι, which, like our *ablegen*, (to put off), is used first of all of clothes and such things, then of properties, works, and the whole old man. How de Wette

<sup>a</sup> Hæc vero ipsa eo ordine sunt enumerata, ut semper posteriora ex prioribus nascentur, ut hic Ap. quasi integram (ut ita dicam) genealogiam vitiorum recensuit.

could give out this verse as “closely related” to Col. iii. 8, it is not easy to comprehend. It resembles far more the one quoted from James below. The exhortation to lay aside our evil qualities is in the New Testament addressed only to Christians; for to them alone is it practicable, in none but them is there a new nature existing, which, as inward, (Eph. iii. 16,) can cast off the old, as an outward thing, (Eph. iv. 22; Col. iii. 8,) so that the Christian through the continual renovation (ἀνανεοῦσθαι) of his inward man, can also exhibit himself externally as a new man, (Eph. iv. 24; Col. iii. 9). But to unbelievers the demand is addressed, that *inwardly*, in regard to the νοῦς, they must become different from what they are, (μετανοεῖσθαι).<sup>1</sup>

V. 2. ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν.

As verse 1st stands in connection with ch. i. 22, so does the ground of action ὡς ἀρτι. βρέφη, connect itself with ch. i. 23, in correspondence with which the exhortation forthwith proceeds: “Since ye have just been born,” namely, from that eternal seed, through the word of God. Metaphoram suam continuat Apostolus (Calvin). ἀρτιγέννητα βρέφη (as νεόφυτος, 1 Tim. iii. 6), accordingly denotes, that they shortly before had been born and converted, an appellation which it was customary for Jews to give to their proselytes, (see Wetstein here, and Lightfoot on John iii.), and which is here used in the true, spiritual sense; ne videlicet sibi persuadent novitii, se jam esse veteranos (Beza). But as it may be asked, whe-

ther or in how far the Apostle wished to express this thought, Beza rightly adds in regard to it: *Est tamen haec exhortatio omnibus etiam, qui jam videri possent prae aliis virilem aetatem assequuti, plane necessaria.* And Calov: *quam diu enim hic sumus, parvuli sumus.* Hence without any reflection upon their age in Christ, the Apostle might address them in v. 23, as τέκνα of the truth, and admonish them as such to nourish themselves upon the truth. But as they had but shortly before been converted, there was certainly in their case a particular call to do so, which the Apostle also intimates in the words ἵνα—αὐξήθητε. To this special ground, then, not to the preceding context in general, the co-relative ground must be referred: ὡς—βρέφη. In using this expression, the Apostle is far from designing any thing derogatory; it rather designates the reader as standing in a peculiarly tender relation to God, (comp. Isa. xl. 11), as βρέφη in itself contains the idea of childhood (τῶν γὰρ ποιούτων εἶναι τὴν βασιλείαν ὁ κύριος ἀπεφήνατο, Œcum. and Theoph. comp. Matt. xviii. 3, 6.)

With this is in part connected the manner of understanding the principal idea, γάλα. That it sustains the metaphor, is obvious, and also that it denotes something, which believers must appropriate in order to grow in the faith. So in 1 Cor. iii. 2. Heb. v. 12, it signifies an instruction in the first principles of Christianity, milk being the sweet food of children, most easily received and digested. But this particular idea is not essential to the image: in these passages it is rendered prominent through the opposition to βρῶμα (bread), στερεὰ τροφή. In our text, however, there is



no opposition of this kind intended, as the scholiasts (in Matth. p. 53 and 197) and others suppose, there being nothing but a simple reference to the condition of childhood. For this reason Peter here chose the word *milk*, instead of food in general. We, therefore, understand thereby the true Christian doctrine, generally, in the whole compass of the figure, which Gregory of Nyssa rightly expounds thus: “milk is the first nourishment of human nature, both pure and simple, truly childlike and guileless, and purged from every evil affection.”<sup>a</sup> *Sermo ille vitæ*, says Beza, *qui simili prorsus ratione panis, cibus, aqua, mel dicitur*, (see also Weṛstein in lo.) Clement of Alex. understands it of feeding upon the incarnate Logos (“let no one think it strange, while you say that by milk is figuratively meant the blood of our Lord; for is not also wine used figuratively? — So then both blood and milk are symbols of the Lord’s sufferings and doctrine.”)<sup>b</sup> The Romish expositors, Est and Salmero, refer it still more arbitrarily to the communion. Calvin, whom Marlorat follows, was misled into another interpretation, through a false view of the connection, not observing, that in ver. 1 the exhortation is merely repeated, while in ver. 2 it is carried forward: “there is,” says he, “an anti-

<sup>a</sup> Τὸ γάλα ἡ πρώτη τῆς ἀνθρωπίνης φύσεώς ἐστι τροφή, ἡ καθάραι τε καὶ ἀπλῆ, ἡ ὄντως νηπιώδης καὶ ἄδολος καὶ πάσης πονηρᾶς αἰτίας κεκαθαρμένη, in Cant. hom. 10.

<sup>b</sup> Μὴ δὲ οὖν τις ξενίζεσθω, λεγόντων ὑμῶν ἀλληγορεῖσθαι γάλα τὸ αἷμα τοῦ κυρίου· ἢ γὰρ καὶ οὐχὶ οἶνος ἀλληγορεῖται; — τὸ αὐτὸ ἄρα καὶ αἷμα καὶ γάλα, τοῦ κυρίου πάθους καὶ διδασκαλίας σύμβολον, Pædag. l. I. p. 46, cf. 45.

thesis between the vices, which the Apostle recounts, and the rational milk, etc. He therefore compares the vices, to which the old fleshly nature is addicted, to strong food; but that mode of life he calls milk, which is agreeable to a harmless nature and simple infancy.”<sup>a</sup> The predicates, then, *rational* and *simple* (λογικὸν, ἁδολόν) correspond to the admonitions in Matt. x. 16. 1 Cor. xiv. 20. That this interpretation does violence to the figure, need hardly be remarked. Elsner appears rather to get rid of this objection, when he wishes to have understood thereby the workings of the Holy Spirit within, the internal, overflowing feelings produced by the grace and love of Christ. But his foundation for this, namely that the *word* was formerly declared to be the originating principle of the spiritual life, while here the discourse is of the principle of progression, and consequently of something else, is well replied to by Wolf: hæc vero incrementa non minus quam initia, verbo evang. recte percepto et animis magis magisque infixis debentur. Comp. Acts xx. 32, where, to the word of grace, the power is ascribed of building up and giving an inheritance among them that are sanctified.<sup>b</sup> The mother of the child is, at the same time, its natural nurse.

There are two principal ways of understanding λογικὸν, the second of which, however, admits of vari-

<sup>a</sup> Est — — antithesis inter vitia, quæ recenset, et lac rationale, etc. Vitia ergo, in quibus exercitata est carnis vetustas, robustis cibis comparat: lac autem vocatur consentanea innoxie naturæ et simplici infantie vivendi ratio.

<sup>b</sup> Stier in lo. Andeutungen, Bd. IV. s. 206, favours it.

ous expositions. 1. Either it is thought, that the Apostle supposes the figure to have been perfectly well understood, and therefore construes with γάλα the predicate ad sensum : in which case λογικὸν marks a property of the Christian doctrine, and must signify *reasonable : the reasonable milk = the reasonable doctrine*. 2. Or it is believed that in λογ. is contained an interpretation of the figure, upon which these different opinions may be entertained: (1.) λογ. serves merely for the explanation of the figure, to prevent its being misunderstood, and has therefore only the negative signification, intimating that we must not think of a corporeal milk, and is synonymous with πνευματικὸν, that is, μυστικὸν (Grotius). (2.) λογ. has at the same time a positive meaning, and tells us in what reference the milk signified by γάλα is to be taken, namely, in reference to the soul ; lac illud, non corporis, sed animi (Erasm.) ; this exposition, which at the same time comprehends the preceding one, is vindicated by most of the later commentators. Luther : “ That is spiritual, which the soul draws in, which the heart must seek after.” So also Elsner, Hammond, Carpzov, Pott, Hensler, Hottinger, Stolz, Wahl. (3.) λογ. marks not the subjoined quality of a thing, but the subject or thing itself, concerning which the discourse is (Calov, Beza) ; so that it is in the fullest sense the interpretation of the figure, equal to τὸ γάλα τοῦ λόγου, the milk of the word, *i. e.* the word. This exposition was by the Syriac combined with the preceding one (for it translates : verbum ipsum tanquam lac purum et spirituale) ; Valla and Flacius hesitate between these two ; Camero says : *i. e.* εὐαγγελικόν.

Sic Rom. xii. 1. λογικὴ λατρεία est ea, quae decet, quae convenit evangelio. Nam λόγος est evangelium, infra ver. 8. So also Er. Schmidt, Wolf, Bengel, Benson, Bolten.

Now, regarding the first exposition, it is at once evident, that to connect the expression *milk*, which is certainly not often used in the New Testament for doctrine, with the epithet *reasonable*, has a very harsh appearance, as Carpzov also felt. Then in common with all the rest, excepting the last, it labours under the impropriety, even if we could conceive doctrine to be meant by milk, that the mention of this doctrine is made quite abruptly, which must be the more extraordinary, as the whole image of the childhood-state of Christians already occurs in what precedes, and in the expression *milk* is also distinctly contained. Nevertheless, it is unquestionable, that the Apostle means the Christian doctrine (ch. i. 25), although this is not expressed in λογικὸν γάλα, as the exposition before us would have it, which circumstance frustrates the view, with which this exposition (very much occasioned by the rationale of the Vulgate, and Luther's translation), was espoused by the Socinians, and is now also sometimes brought forward by the rationalists, for the purpose, namely, of proving, nihil credendum esse, quod rationi adversetur (Smalcius in Calov.) For how could the sense of the Apostle be : Search out for yourselves that doctrine, which is reasonable (*i. e.* which may appear reasonable to you)—whether it be the Christian or some other—that ye may thereby grow ; and not rather : Be ever applying to yourselves the *Christian* doctrine as that which

alone is truly reasonable? It would therefore follow, from this view, that the Apostle gave out the word, which was proclaimed by him and his companions unconditionally for that, which must be regarded as reasonable, just as the new-born child sucks in the milk of its mother, without having first chemically analyzed it, and selected only what it chose. To this also corresponds the second epithet ἄδολον, unadulterated (so that the Apostolical doctrine did not require to be first purified). But this whole exposition is decidedly opposed to the New Testament use of λόγος and λογικὸς, which never signify *reason, reasonable*. It is needless to object Acts xviii. 14, the only place which Wahl adduces in support of this meaning; κατὰ λόγον certainly signifies there, *according to reason*, but without determining anything for the New Testament usage, because it occurs in the speech of Gallio, and without reference to anything religious. In Rom. xii. 1, λογικὴ (λατρεία) does not signify *reasonable*; by that the Apostle thinks just as little of representing the religious service of Christians, as prescribed or directed by reason, as he does of charging the sacrifici-  
 al service of the Jews with being unreasonable.<sup>a</sup> Even Grotius does not venture there to avail himself of his hollow interpretation of λογικόν. He explains it by referring to the circumstance, that the Levitical offerings consisted of irrational beasts (ἄλογα, Wisd. xi. 16), but the Christian in the offering of one's self, a body enlivened by a reasonable soul, and adds: Sic λογ. γάλα dixit Petrus 1. ii. 2, thereby opposing his own

<sup>a</sup> See Hottinger in lo. Calov and Tholuck on Rom. xii. 1. Evang. Kirchenzeit, B. III. s. 421.

exposition of this passage. Hammond, Hottinger, Tholuck, and others, make a more definite application to our verse, taking λογ. in both places, as bearing reference to the soul. This acceptation is very suitable to Rom. xii. 1;<sup>a</sup> it is also easy to discover, why there a word in little use stands for the common one, πνευματική; namely, because the latter would have been an inadequate expression, since Paul by no means wished to represent the Old Testament service as unspiritual, that is, as fleshly, sinful, σαρκικός, and therefore chose for the Christian, not the expression πνευματική, but λογική, for this expression forms a contrast, not to σαρκικός, but to a service consisting of outward offerings, to the λατρεία in the ἅγιον κοσμικόν (Hebr. ix. 1), and then in general to every σωματική γυμνασία (1 Tim. iv. 8), inasmuch as he designed to mark a sanctification forming in the soul. So Theodoret (Serm. vi. de Provid.) names the table of the Lord λογική τράπεζα, because one partakes there with more than the body. And Chrys. interprets λογικήν λατρείαν by οὐδὲν ἔχουσαν σωματικόν, οὐδὲν παχὺ οὐδὲν αἰσθητὸν, (see the whole of his excellent exposition). Viewed thus, this passage of Paul is in the highest degree characteristic of the morality of the gospel: The Christian must sacrifice his body to God, but not in a corporeal manner. Now in the verse before us, the same opposition to σωματ. is quite suitable: The milk, which nourishes the soul; and it is also clear why that is not

<sup>a</sup> Comp. in the Pastor of Hermas, for ex. *δίξαι λογικὰς θυσίας*. Athenagoras legat. pro Christ. ed. Col. p. 13: *Προσφέρειν δὲ ἄναίμακτον θυσίαν καὶ τὴν λογικὴν προσάγειν λατρείαν*.

rather named *πνεύματ.*, for this should signify a milk, which is of a spiritual nature, and it might have occasioned the mistake, that the Apostle meant some internal emotions of the mind, whereas he intended thereby something of an external nature, but such as was adapted to the reasonable soul. That in both places the word *ψυχικός* is not employed (as for ex. in Philo, p. 1097, c. : *σπεῖσαι τὸ ψυχικὸν αἷμα, καὶ θυμιάσαι ὄλον τὸν νοῦν κ. τ. λ.*), is owing to the bad sense, which it also bears in the New Testament. Let us now put all this together, and it will appear that this exposition deserves to be preferred before the last, which is otherwise entitled to regard, on account both of the prevailing signification of *λόγος* in the New Testament and the connection. In Rom. xii. 1, the signification : *according to the word, agreeable to Scripture*, which is there ascribed to *λογ.* by the Syriac and Camero, is quite foreign. Here it is countenanced by the Apostle's custom of explaining his figures by the immediate addition of some such determinate expressions, (ch. i. 9, for ex. 13, 19, 23, where *διὰ λόγου* just as immediately declares the nature of the *σπορὰ ἀφθαρτος*), according to which his meaning here must be : The milk, which consists in the word = the milk of the word, (comp. the expressions, *αἶνος τοῦ θυμοῦ* sc. *τοῦ Θεοῦ*, in the Revelations, and *ἄρτος σοφίας* in Prov. ix. 5). The signification also of *λογ.* *in reference to the word*, or *to the discourse*, is one it very generally bears, (see Passow, s. v.)

The whole passage is, in point of matter, quite parallel to Jas. i. 21 : *Διὸ ἀποθέμενοι πᾶσαν ἑυπαρίαν*

καὶ περισσεΐαν κακίας (all spots of filth and foul excrescences, all wantonness, superciliousness, cf. Lösner at h. l.) ἐν πραΰτητι (= προσηγῶς in Diod. Sic. s. Münthe; mansueto animo, Calov; “with willing obedience,” Hottinger) δεῖξασθε τὸν ἔμφυτον λόγον, κ.τ.λ., receive the word, when it is preached to you, which indeed already dwells in you, since the time of your conversion.<sup>a</sup> So James also admonishes, that through the mortification of wicked arrogance, namely of pride and anger (ver. 19), which so quickly break up the brotherly relationship, we should prepare ourselves for the continued reception of the word, which has already entered into us as Christians, which has been making increase with our spiritual life, by which, in short, we have been born again, (see above.)

If we take λογικ. in the last sense, the remark of Beza possesses weight: Additur deinde aliud epitheton, quo significatur lactis qualitas, sicut priore declarata est ejus substantia. The meaning of ἄδολον is,

<sup>a</sup> Comp. L. Bos. in lo. who both opens up the connection well, and upon the διέχουσαι and the signification of ἔμφυτεύειν in reference to instruction, brings forward parallel passages; and see upon the latter, 1 Cor. iii. 6, and Wetstein in lo. That ἔμφυτος cannot always denote *inborn*, but also signifies *implanted*, and simply *indwelling*, hence also *steadfast* (see Passow, s. v.), is manifest from the narration of Herodotus IX. 44 extr.: Καὶ μετὰ ταῦτα, after a certain occurrence, αὐτίκα ἔμφυτον μαντικὴν εἶχε, acceptam, insitam et permanentem habuit divinationem, comp. Valekenær ad h. l., Bergler ad Alciph. I. c. 21; it is manifest also from the affirmation of Justin Martyr, Apol. I. p 44 extr. that God πράγματος δυσεξηγήτου ἔμφυτος τῆ φύσει τῶν ἀνθρώπων δόξα, which certainly cannot mean: an opinion inborn in human nature, but one implanted in it, *indwelling*.



*without any thing false, pure*, applied also to things, (Er. Schmidt in lo. Wahl s. v. comp. above Gregory of Nyssa.) So also is *δολόω* used of alloys, in coins, colours, milk, and in particular, of Christian doctrine; 2 Cor. iv. 2: *μηδὲ δολοῦντες* (= *καπηλεύοντες* ch. ii. 17,) *τὸν λόγον τοῦ Θεοῦ*, where the matter discoursed of is the intermixing of the word of God with human wisdom, and thereby making it more acceptable, (see Œcum. and Theoph. in lo.) De haereticis ait Irenaeus l. iii. 19, quod gypsum lacti immisceant (a well-known trick, says Calov.) “So also the truth is corrupted by intermingling vile things with its holy words,”<sup>a</sup> (Basil in Ps. xiv. cf. Suidas s. v.) And Luther says: “The milk is nothing else but the gospel. But the addition of human doctrines to it, corrupts the word of God. Therefore is it the wish of the Holy Spirit, that every Christian should take heed what he receives for milk, and learn himself to judge of all doctrines.” It must not be overlooked also, that this adjective stands here in a sense not at all restrictive, as if the sentiment were *that milk, which is pure*; but as the discourse is of a determinate kind of milk, it is to be understood absolutely: *the well-known pure milk*, (see above;) so that, in this expression, it is implied, both that the gospel is throughout pure, and also, that besides it there is no pure doctrine. Now, this pure doctrine we must take for the nourishment of our souls, so that we may ourselves become pure and uncorrupt, v. 1; which consideration, however,

<sup>a</sup> Οὕτω καὶ ἀλήθεια δολοῦται, τοῖς ἁγίοις λόγοις τῶν δυσφημοτέρων παραπλακύντων.

is too much pressed by Bengel, and also by Flacius, who remarks, correctly indeed, as to the truth: *ἀδ. intelligatur tum passive tum active: quia doctrina evangelii tum per sese pura est ab omni errore, tum etiam sinceros candidosque efficit suos alumnos filiosque.*

*ἐπιποθήσατε* expresses a strong desire, (Wahl,) which it retains in the Syriac translation, though with the false addition of *astonishment*; there is, therefore, no need for the un-Grecian conjecture of Grotius, *ἐπιποτίζεσθε*, (see Wolf and Benson.) Hottinger fitly compares the Lat. *mammam adpetere*. It is implied, indeed, in the whole figure, that it is the natural impulse of the regenerate, to nourish themselves upon the gospel: “for, as no one needs to teach new born children what food to take, being self-taught, and knowing that a table is provided for them in their mother’s breasts,”<sup>a</sup> (as Tatius expresses it of Achilles, comp. Elsner,) so does the believer of himself thirst after the word of God, Ps. cxix. Jas. i. 21.

*ἵνα ἐν αὐτῷ κ. τ. λ. ἐν* denotes here again, (see above, p. 112, sq.) a vital union of power and efficacy: *in its strength*, (so Acts xi. 14: *ῥήματα, ἐν οἷς σωθήσῃ.*) In like manner, we say, not indeed, The tree grows in the sap, but, The tree stands in sap, while yet the sap is in the tree. But it is only meant thereby to express the complete impregnation, in consequence of which it cannot be distinguished, or at least, is a

<sup>a</sup> “Ὡσπερ γὰρ τὰ ἀρτίτοκα τῶν βρεφῶν οὐδεὶς διδάσκει τὴν τροφήν, αὐτόματα δὲ ἐκμανθάνει καὶ οἶδιν ἐν τοῖς μαζοῖς οὖσαν αὐτοῖς τὴν τροφήν.”

matter of indifference, whether this be regarded as in that, or that in this. While the Christian becomes more and more replenished with the truth, at the very time that he is making increase in the truth, he grows in the knowledge of it, and in its application to his own experience. This spiritual growth is, therefore, the fruit of the word, and through that, of God, (comp. Wahl, s. v. *αὐξάνω*, and upon the form of the Aorist Pas. with a middle signification, Winer, Gr. s. 214.) The condition necessary to growing, is the participation of the objective truth. But, as in corporeal life, the nourishment depends, not merely upon the appetite, but just as much upon the digestion and the organic appropriation of the food, so is it in the spiritual. *Sermo Dei*, as Tertullian expresses it, in *causam vite appetendus, auditu devorandus, intellectu ruminandus, fide degerendus*. A little, well received into the heart, converted into juice and blood, will often produce more fruit than a much greater quantity. Only a proper appetite is always a symptom of health, as loathing is an infallible sign of a sickly condition.—*εἰς σωτηρίαν*, which most copies, and almost all old translators have, and which is also received by Bengel, Matth. Vater, Knapp, Lachmann, marks the end to which the growth leads as the way, not as the cause. It is only when understood thus, that it can afford a right sense, as otherwise the remark of Erasmus is just: *Non admodum quadrant ad propositam metaphoram. Siquidem salvi sunt et infantes, verum adolescent in virum perfectum in Christo*. This last addition also have *Œcum.*

and Theoph., (from Eph. iv. 13.) Upon σωτ. see on ch. i. 5.

V. 3. εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος,

A necessary pre-requisite, grounded upon the internal motive, which must excite to the enjoyment of the truth, (see above), εἴπερ (Lachmann, εἰ), *if indeed*; putting a supposition, as a conditional requirement, and hence assumed as real, (comp. on ch. i. 17, Vol. I. p. 223), making it, indeed, more expressive, as being now (see Calov and Hottinger's trans.), associated with the negative sentiment, for, if it were not so, all this must go for nothing. Luther: "As if he had said: Whosoever has not tasted it, to him it is not sweet, it has not reached his heart; but they who have experienced it, who always seek after the food of the word, to them it tastes well and is sweet." So in Rom. viii. 9, and 2 Thess. i. 6, (if, indeed, with God—just as well as with men—it is righteous, *i. e.* if, indeed, one would not account God unrighteous). The remaining words are plainly taken from Ps. xxxiv. 8: γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ κύριος, as a prerequisite qualification. Here the Apostle assumes, that his readers had already fulfilled the consequences of this prerequisite, *i. e.* had come to God through conversion, and experienced his goodness. The word γεύομαι accords exceedingly well with the preceding. Gustandi verbo usus est Petrus ob proximam lactis metaphoram, ut in vicina voce permaneret, (Flacius). Gustus appetitum ciet, (Bengel). For which reason the Apostle, as Benson justly re-

marks, leaves entirely out the other expression of the Psalmist, taken from the sense of sight, (which the Syriac here again improperly patches in). Such a metaphorical designation of things, and transference of outward sensations to inward feelings, is not at all peculiar to Hebrew, as Morus and Pott are of opinion, but is altogether human, and essential to language as such. For, as all expressions for perceptions must, in the first instance, designate only such as are quite common, every expression for internal perceptions is primarily an expression for an ostensible and communicable perception, (through means of one of the five senses), and only a figurative metaphorical expression for an internal perception, the nature of which can only be represented to others, can only be guessed at by others. So that it belongs to the very nature of language, both, that all internal perceptions, as well as those which are peculiar to the Christian, can only be figuratively expressed, and that the figures are either falsely chosen, in which case they are no figures, (images), or they are really significative, and that consequently, not merely according to their general meaning, but also according to their specific character. Let one only observe the manifest distinction there is between the tropical meaning of *seeing, feeling, touching, smelling, (he has smelt it), tasting*. And, therefore, in the trope here used by the Apostle, the peculiar and proper force of the language is not to be generalized away, as if it had simply been, *experienced*. The sense of taste discovers the virtues of an object in its internal chemical combination by the principle of appropriation, which

separates the ingredients, whether the combination be by a contractive power, (as acid), or an expansive one (as alkali). “These two chemical poles form the ground of all that possesses the quality of taste,” (Heinroth, *Anthropol.* § 42). The twofold power of perception, which belongs to the corporeal sense, is found to correspond also in the spiritual sense of taste. While it appropriates to itself the individual nature of the object, so as to dissolve itself therein, it apprehends and discerns the latent power of expansion, as sweetness, love, friendship, or of contraction, which is itself also twofold, either sourness or bitterness, (Jakob Boehm. *Aurora*, c. 8, 9). Every man of sensibility in regard to language, will readily distinguish, for example, between a hard speech and a bitter one, and will also perceive a subordinate distinction between sour and bitter raillery. *Γεύεσθαι* accordingly expresses the perception of the mind through combination, together with a discernment of the internal quality of hatred or love. So, in the expression *γεύεσθαι τοῦ θανάτου*, Heb. ii. 9, with reference to the bitterness of death, which the poet Leonidas more definitely expresses: *ἀστέργεν γευσάμενου θανάτου*<sup>a</sup> or, in the words of Philo: *ἀληθοῦς ἐλευθερίας γεύσασθαι*, (p. 837, d.), or of Sophocles: *εὐδαίμονες, οἷσι κακῶν ἄγευστος αἰὼν*, (*Antig.* ver. 583). That the indication of *immediate*, instinctive perception, is contained in the idea, *Œcum.* and *Theoph.* acknowledge in their exposition: “that is—by perception ye have known

<sup>a</sup> See Palairer on Matth. xvi. 28. Homer, on the other hand, praises the sweetness of life.

what is good in instruction ; for perception is a better guide to knowledge than all discourse, because also what becomes matter of experience is more agreeable than what is learned from any discourse.”<sup>a</sup> But that they should derive this perceptive power from a course of life in conformity with the precepts of the gospel, is just as unsuitable here, where the Apostle refers to the *first* experiences of the Christian life, as that they should connect the words with the subsequent context, as the reason why Christians, already in friendship with their brethren, should become closely united with them, and should not be ashamed of the reproach of Christ, (ver. 4). How we may attain to this immediate perception is plainly declared in Heb. vi. 5, where also the first experiences in the faith are the subject of discourse : καλὸν γευσάμενους Θεοῦ ῥῆμα. It is by appropriating the word, and thereby receiving it into the soul, that its excellence and that of God is tasted. Sermo Dei quasi idem cum ipso est, (Flacius). From which it is also clear, why the Apostle grounds the admonition, to feed upon the word of the gospel, upon experiencing the χρηστότης of God, for it is only in that word that this can be experienced. χρηστότης is also used of agreeable, pleasantly tasting food or drink, (of old wine, Luke vi. 39, and Athenaeus 13 : τῶν γνωρίμων οἶνον, χρηστόν μὲν, ὀλίγον δὲ), and stands here manifestly in reference to the milk, ver. 2, and the metaphor of

<sup>a</sup> τ. ἔ.—αἰσθήσει ἐγνώκατε τὸ τῆς διδασκαλίας χρηστόν. αἰσθησις γὰρ παντὸς λόγου πρὸς γνῶσιν ἐναργεστέρη, ὅτι καὶ τὸ εἰς πείραν ἦκον τοῦ διὰ λόγου παντὸς χαρίεστερον.

tasting in general ; hence, the Vulg. Drusius, Benson, and others, render it by *dulcis, suavis, jucundus*. *Servanda enim est metaphora gustus*, (Beza). Erasmus gives the sense correctly, but loses the figure: *benignus; sonat autem humanum minimeque austerum aut durum*. The Heb. expression, *טוב*, applies, like the Greek and our German, *gut* (good), both to a pleasant taste, (Hohel. i. 2 ; iv. 10), and to spiritual blessings. *ὁ κύριος* is, according to ver. 4, Christ, (comp. ch. i. 3). In the Old Testament, too, God was manifested only in Christ, through the Spirit of Christ and the word spoken by him, (comp. on ch. i. 11), out of whom his goodness can not be apprehended. But it is our privilege to know, that this Mediator has personally appeared, and to have heard himself laud the divine benignity, so that we might come to him, (Matth. xi. 29). “ That is to taste,” says Luther, “ when I with the heart believe, that Christ has been sent for me and is become mine own, that my miseries are his, and his life mine. When this truth enters into the heart, then it is tasted. But no one can be refreshed therewith, whose heart it does not reach. They relish it most who are lying in the straits of death, or pressed by an evil conscience. But those people who are so hardened as to live in their own holiness, build upon their own works, and feel not their sins and miseries, they cannot taste it.”

V. 4. πρὸς ὃν προσεχόμενοι λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον,

A far extending exhortation to something, which has for its condition the fulfilment of the preceding



one. Purify your heart, and thus nourish yourselves upon the word of God, whose graciousness ye have already tasted, and while ye approach him in this manner (for it is only his goodness that draws us to him, see Calvin), as to the foundation stone of your salvation, build yourselves up on him, and so forth. These words cannot be considered otherwise than as an exhortation, for even if we should, with the Vulg., Est, Wolf, Stolz, and others, take *οικοδομηθε* as the indicative, the connection should still prove, that the Apostle made this remark in order to exhort them to the *προσερχεσθαι* (Calvin). *προσερχομ.* would in this case be that, to which they were exhorted: If ye have come thereto, build yourselves up—in which, however, there is this incongruity, that the building up on Christ appears as the reward, instead of being the highest exercise, to which they were exhorted. Hence the other exposition is better, according to which *οικοδ.* is the imperative, and *προσερ.* is a subordinate direction; the one indicating the condition, and the other, the means, which are alike the subject of exhortation: Come to it, that ye may build yourselves thereon. Luther, who also takes v. 5 imperatively, considers *προσερ.* to be the part. imperf. and understands it of conversion to Christianity. So also is it construed by Carpzov, Benson, Hensler, and Bolten. *προσερ.* must then, according to the moderns, mean as much as, *to do homage to any one, to confess one's self to him*; but it never signifies more than, *to come nigh to an object*. One might draw near to God, for example, in the temple, or spiritually in prayer, in a believing apprehension of

his salvation, in the reception of his blessing (as indeed scripture itself acknowledges a God that may be sought and found). So Heb. vii. 25; x. 22; xi. 6. According to these places also, it is an act, which is not accomplished in conversion alone, but is obligatory through the whole Christian life. A similar approach to Christ is also spoken off (Matt. xi. 29; John vi. 37, etc.), which, however, presupposes the spiritual reception of the word concerning him, and confidence thereon, (above v. 2, 3); and in this coming near to Christ, there is still more signified than when the expression is applied to God. The construction of προσεβ, with προς, instead of the common dative, seems to express the strength of the union. As a subst. προσσαγωγῆ is used in the same sense. It marks spiritual union and fellowship with Christ (Calov). For Peter, as Bullinger says, nunc brevissimis verbis magna immiscet mysteria.

λίθον ζῶντα may be connected with ὄν, and considered in apposition to it. But, in the latter case, the want of the customary ὡς, and the article at the same time, (for Christ is *the*, and not merely *a* living stone), appears strange. The expression here is not immediately borrowed from an Old Testament passage, and through it occasioned, but necessarily corresponds to the new exhortation, which is here given in a form already familiar to Christians, and then confirmed by the passage Is. xxviii. 16, and furnished with predicates from Ps. cxviii. 22. This last place Jesus referred to himself (Matt. xxi. 42, and parallel). Peter did so likewise in his speech, (Acts iv. 11), and so also Paul (Rom. ix. 33). There are,

besides, two other cognate prophecies, Isa. viii. 14 ; Luke ii. 34. The deeply significant image of a house, the building of the church, is connected with these, and was just as common. Upon the epithet ζῶν there have been given various glosses. The exposition, which is found in Wahl, is grammatically constrained, unsuitable, and without all regard to the signification of λίθοι ζῶντες in v. 5, to such a degree, that it needs no refutation. The most superficial, if not also quite erroneous, is given by Bullinger: ne quis tropum nesciret; and in like manner Grotius: =πνευματικόν, *i. e.* not material. Clericus remarks, that those stones are so called, which are still unbroken, still in their native state. So certainly is the expression used by Ovid, Met. XIV. 714: Durior—saxo, quod adhuc vivum radice tenetur, and also by Virgil, Æn. I. 171: vivoque sedilia saxo. But on its application to Christ, Clericus says nothing. It appears, however, to have been already made by Drusius, in the interpretation: non cæsus manu hominum, which gives quite an arbitrary turn to the expression. Benson follows out the idea better, taking in also v. 5, where Christians are, in like manner, named “living stones:” “Peter wishes to show, that out of a living stone, which is laid for a foundation, a temple has arisen, and that all participates in the common nutritive juices, which pervade the living rock. Through these it receives the closest binding, and becomes a strong and solid edifice.” In which he agrees with Flacius: Dicitur autem Christus lapis vivus, ac panis et aqua vivus, non tantum passive, quod in semet vitam habeat, sed etiam ac-

tive, quia nos mortuos vivificat. Our view is essentially the same: Christ is called *living*, simply in order to express the fulness of his personal life, as God is styled *the living God*. He himself lays great weight upon the truth, that he lives, (John xiv. 19, where, with Calvin and Luther, we expound: because I live, and ye shall also live, but not the world; which then lays the foundation for v. 21—24, while it stands apart from them): that he has life in himself (John v. 26), and hence also for those, who believe upon him, he is the life, (John xi. 25; xiv. 6; x. 28.) Attributing to himself, by way of comparison, the substantiality of a thing, that predicate contains a particular reference, partly negative and partly positive. So by ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν (John vi. 51), he means: Ye reckon your bread for the true bread, for the nourishment which is required, and which is actually able to prolong your life, for ye judge yourselves to be already living, but as ye are really dead, that bread which ye lust after, is only the dead provender of death; I am the true bread, for I myself live, and so as living bread, I can communicate life to you also, if ye will seek your nourishment in me (ver. 51, 53): ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα (where, however, it is manifest, that *living* and *eternal* are not of one meaning.) Entirely similar is the contrast between the manna, which fell only from the visible, the atmospherical heaven, and Christ, who actually comes from heaven, is from God, and hence can deliver from death, ver. 50 (comp. ver. 32. Lucke and Tholuck in lo.) One reference more is found in

John iv. 10, in the expression ὑδωρ ζῶν. It is well known that spring water is commonly termed *living* (not to signify it ceases not, making ζῶν, to mean non deficiens; for springs also cease, especially in the East! but because man, alive to natural impressions, thinks he sees something living in springs, the eyes of the earth, as indeed they only exist in connection with the great system of mundane life), and that by the opposite, dead water, is meant stagnant (ver. 11.) Now, as Christ says, that he has the living water, this is an additional reference and disclosure of the truth. Thou dost well distinguish between dead and living water, but what is really living thou knowest not; for if thou knewest the gift of God and knewest me, thou shouldst know, that it is the pure water, the thirst-quenching drink, and indeed the living water, which will also be a spring of life in thee, so that thou shalt never thirst any more (ver. 13), and that I alone am able to give it. When, therefore, in the verse before us, Christ is named λίθος ζῶν, it signifies, that he was placed as a foundation for the building of the church, but as a living foundation, not one broken, which must remain as it is, without increase, nay must gradually decay; and more than this, it signifies also, that he, like no earthly rock, has life in himself, truly and unchangeably lives, and can communicate this life to others, and preserve it in them for ever. With this allusion Peter, in the strongest manner invites his readers to come to Christ, and to build themselves upon him, as in Hebr. vii. 25. For they, who merely believe in a manifestation of Christ, that took place in time past, to them Christ is a mummy, and

they cannot feel themselves drawn towards him (comp. on ver. 5.)

Ἀποδοκιμάζω (דאנע) *to reject*, literally *to depreciate*, *to denounce*, i. e. *to denounce as useless, worthless, unpleasant* (see Raphel. Ann. ex Arr. and Alberti on Matt. xxi. 42.) Under the ἀνθρώπων many would understand only the οἰκοδομοῦντες, of whom this is said in Ps. cxviii. 22, and in the very words which Peter uses in ver. 7, that is, the chief priests and elders, (Matt. xxi. 23 and 43, comp. with 42. Acts iv. 8, comp. with 11.) But it is more properly referred to all who any how reject Christ. For this very reason Peter appears to have here used the general expression; and even in ver. 7, he speaks just as generally, of all ἀπειθοῦσι, but mentions the οἰκοδομοῦντες by way of distinction in a parenthesis, to intimate, that *the* stone which the builders had already rejected, was become to *all* who rejected him, the head-stone of the corner. The contrast also between ὑπὸ ἀνθρώ. and παρὰ δὲ Θεῷ speaks in favour of this. The article may be omitted before ἀνθρώ., because men are put collectively in opposition to God, so that believers (as being exceptions) are not mentioned, or because the Apostle wishes to express: of (many) men. Both convey the same meaning, but the former more energetically. The design of mentioning this lies in the opposite duty, which the Apostle wishes to render prominent; comp. Œcum. and Theoph. especially Flacius. Calvin says: “But a stumbling-block is presented, when it is confessed that Christ is rejected by men. For since a great part of mankind deny Christ, and many have an utter dislike to him, we might possibly take occa-

sion from this to despise him. As we see some inexperienced persons alienated from the gospel, because it is not everywhere had in repute, nor conciliates favour to its professors. But Peter forbids us to hold Christ in less esteem, however contemptible he may be to the world; since he loses not a whit thereby of his estimation and honour before God.<sup>a</sup>

παρὰ δὲ Θεῷ forms the opposition. The same expression is found also in Wisd. ix. 10. 2 Thess. i. 6. Luke i. 30; ii. 52. Jas. i. 27, and signifies here, as in the places referred to, coram Deo, Deo iudice, = ἐνώπιον τοῦ Θεοῦ, " בְּעֵינַי, " לְפָנַי; but it includes also, that something is, or is done so and so in God's eye, that it is treated by God really as such; it corresponds to our phrase: *bey* Yemand in ansehen stehen (to be had in respect by any one).—ἐκλεκτὸν καὶ ἔντιμον. The Apostle is led, by the object of his discourse, to these ideas. The words express the exact opposite of ἀποδοκιμασιασμένον, but are at the same time those which God himself employs concerning Christ in Isa. xxviii. 16, (so full was the Apostle of various prophecies): Ἴδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελεῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς, κ. τ. λ. (In the Hebrew the stone is only

<sup>a</sup> Occurrit autem scandalum, quum fatetur (Christum) ab hominibus reprobaturum. Nam quia bona pars mundi Christum respuit, multi etiam ab ipso abhorrent, posset hac occasione a nobis contemni. Quemadmodum videmus quosdam imperitos alienari ab evangelio, quia non sit ubique plausibile nec gratiam suis professoribus conciliet. Atqui P. minoris Christum a nobis fieri vetat, utcunque sit mundo contemptibilis: quia nihilominus suum coram Deo pretium honoremque retineat.

named: a stone of trial, a corner stone, precious, a foundation stone). The Apostle here passes by the properties which the stone has in itself (πολυτ.), and its relation to the building (εἰς τὰ θεμ. ἀκρ.), which he just touches upon, while he brings distinctly out its dignity before God. ἐκλεκτὸν is the opposite of ἀποδ. in so far as this expresses to *reject*, ἐντιμον, in so far as it has the derived signification of *despising*. ἐκλ. is not *precious* (which πολυτελής in the LXX. expresses), but the same with προσεγνωσμένος, chap. i. 20, only without regard to the precedent choice; that refers, as well as this, to Jesus as the Messiah, the foundation-stone of the church. As such he is also ἔντ., which again is not equivalent to πολυτελής, but signifies *in honour*. On this account must we also honour Jesus as the Christ, and choose him as the foundation-stone, that we may ground ourselves entirely upon him, may rest wholly upon him.

V. 5. καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε.

Ipsi quoque tanquam (Calvin), ejusdem nominis participes, etc. (Bengel). That Christ lives is, as we have seen, a ground for drawing near to him (his goodness was discoursed of immediately before); that we live, is, in like manner, the condition and the ground of our doing so. There must be an essential unity, a unity of life, which also serves continually to bind us in a still closer connection. οἰκοδ. which we take as the imperative (see above, P. II. 23), is therefore the medium; the building up is a reflexive action (Jude 20: ἐποικοδομοῦντες ἑαυτοῦς), namely, of believers, whether as individuals or as churches. So also is it



taken by Luther, who, however, remarks, that the preachers of the gospel are the builders, the churches, that which is built, wherein he is followed by Calov. Quite correctly, if only every preacher of the gospel, including the laity, who confess the truth and declare it to others, and not merely those regularly appointed, be understood thereby, (comp. Luther on what follows). The doctrine of man's sufficiency, for what is good, receives no confirmation from this expansion of the meaning, as Calov also perceived: "For here men are not addressed as needing to be regenerated, but as already born again, concerning whom Bede: he does not desire dead but living stones, that he might encourage the endeavours of good deeds or intentions, wherein with the preventing and assisting grace of God (of both of which the regenerated are partakers) they ought continually to exercise themselves."<sup>a</sup> ζῶντες accordingly denotes believers (comp. on ver. 4), because they are laid and built up on their foundations, not as dead stones, mechanically or by some external force, but possess within themselves the principle of life, (comp. Hammond). By this we may not exclude the opposition to the Jewish temple, which Calvin, Beza and others find here, only that it is a completely tacit comparison, or more correctly a contrast to *all* dead stones and buildings, and *consequently* to that temple. But quite worthless is the exposition of Carpzov and

<sup>a</sup> Quod hic non regenerandi, sed regeniti compellentur, de quibus Beda: non vult nos mortuos lapides sed vivos, ut conatum insinuet bonæ intentionis sive actionis, quo præveniente se ac comitante Dei gratia exercere semper debeant.

Morus, which is thus expressed by the former : Cum lapidibus comparantur homines, qui quoniam vivunt, vivi lapides nominantur. For it is certain that the Apostle considered many persons who were *physically* living, as dead stones, incapable of use, just as we speak of dead members of the church or the state; and consequently believers are named *living stones*, not from their being living men (comp. Hottinger), but as stones, that is, in respect to the building, in which respect, also, Christ is termed *living*. But in this community of life between Christ and believers, there is to be observed a twofold distinction; that they are his image (καὶ αὐτοί, viz. just as he is), and that, in the building of living stones, he was chosen out before the rest, the *foundation-stone*, (ἐκλεκτὸς — λίθος ἀκρογωνιαίος, v. 6, comp. 1 Cor. iii. 11), which consequently has an original spring of life, that one in which the common life has its ground, and from which it is derived to the others. This makes the conformity of life between them cease to appear as mere conformity, while it is considered and represented as one. The unity of will and power, which is at once the cause and condition of the building, is most clearly described in Eph. ii. 20—22 : Ye are ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα ἡ οἰκοδομὴ (the whole structure, not the building) συναρμολογημένη αὐτῷ εἰς ναὸν ἅγιον ἐν κυρίῳ—(which may mean : in whom the building is joined together, and through this union in him, replenished with the power of life, grows up;—or : in whose power the closely united building grows up to a temple which is holy in the

Lord, but not without him), ἐν ᾧ καὶ ὑμεῖς συνοικοδομησθε (with whom the Lord, united and therefore partakers of his power, ye also, along with others, the whole church, are built up, or build up yourselves,) εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι, (to a habitation of God in the Spirit, *i. e.* so that God through his Spirit, dwells in you as his peculiar temple.) We therefore, here also refer ζῶντες to the spiritual life, which capacitates men for being members of the spiritual building. So already the Scholiast, in Matth. p. 198, but too narrowly and externally, merely in regard to the συμφυΐα and ἀρμονία, (of church-members), ἡ πρὸς ἀλλήλους regarding οἰκοδ., it is in itself evident, and rendered unquestionable from what follows, that it must be done upon Christ, (ἀναθέμενοι ἑαυτοὺς πρὸ ἀξιογωνιάω, Œcum. and Theoph.; comp. 1 Cor. iii. 12). But common as this image is in Scripture, it is equally common now for the sense to have evanished with the Spirit, and to find little more than a carcase left behind. The generality of men represent to themselves under it, perhaps, a religious emotion, at the most an exercise of feeling somehow or another directed toward Christ. But, that the building up must be a grounding of the soul upon the Messiah, the only ground of our salvation, that to build ourselves thereon signifies nothing else than “to weave our confidence and trust into one another’s, and place them upon him,” (Luther), and thereafter to grow in the inner man, (which certainly must have been previously formed in us, as Scripture never speaks of the building up of the unregenerate),

in fellowship with God and all believers,—this is very rarely thought.

*οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνεύγκαι πνευματικῆς Δυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.*

Nominandi casus per appositionem additus, (Erasm.) aedificati fiatis domus, etc. (Beza.) The Apostle mentions the effect of the building upon believers themselves. Being built, ye are *one* house, see above, Eph. ii. 20—22, (which the Greek interpreters and Scholiasts specially or exclusively bring out.) Nam etsi quisque nostrum Dei templum est ac dicitur, omnes tamen coadunari et in unum mutua charitate conglutinari necesse est. (Calvin.) *Οἶκος* stands probably, as often in the LXX., in the sense of בית, *temple*, (s. Bengel), comp. Just. Mar. dial. c. Tr. p. 314. A. (*ἡμᾶς*) *οἶκον ἐδύχῃς καὶ προσκυνήσεως ἐποίησατο. Πνευματικὸς* denotes the temple, as opposed to that built with hands, the material; therefore wrought by the Spirit, and, consequently itself spiritual; it must also be a temple, in which the Spirit of God dwells, (Eph. ii. 22; 1 Cor. iii. 16; 2 Cor. vi. 16). The word *οἶκος*, which answers exactly to the preceding *οἰκοδομ.* (for strengthening the figure) so situated, forms, at the same time, the transition to what follows, (Pott). “The Apostle here ascends somewhat higher,” (Benson). For after he had represented Christians as God’s dwelling-place, he advances still farther into the idea of their life, freedom, &c., and represents them as priests, as men who are capable of intercourse with God. As the former image expressed the relation-

ship consolidated by means of a building, and silently increasing, so this expresses the conduct or course of action. “As by the similitude of building upon a living stone Peter represents the progress of believers in the true faith, how that they become thereby more and more cemented, as it were, with him and formed into one; so, by the comparison of priests, he illustrates their progress in holiness,”<sup>a</sup> &c. (Calov). The *εἰς* before *ἱεράτευμα*, though received by Lachmann, appears to be spurious. *ἱεράτευμα* properly priesthood, as denoting the office of a priest, then (in the LXX.) priesthood, in the sense of the college or society of priests. Per metonymiam accipias abstractum pro concreto, (Zeger), as in our German: herrschaft, (the condition of a gentleman, gentry), priesterstand, (the condition of a priest, clergy). Christians have an office, a privilege, being called to transact with God, they are the holy domestics of God. This leading reference to God is expressed by ἅγιον, consecrated to God, purified *for God*. But this office is common to all Christians, as is here declared by Luther: “Now Christ is the high, the highest priest, by God himself anointed, who has offered up his own life for us, which is the highest office of a priest, and also prayed for us on the cross; in regard to the third, he has preached the gospel to us, and taught all men to know him and God. These three

<sup>a</sup> Ut similitudine extructionis super lapidem vivum profectum in fide vera, ut nempe per ipsam magis cum eo quasi conglutinentur et coalescant fideles, declarat (P.); ita comparatione sacerdotum profectum fidelium in sanctitate illustrat.

offices he has moreover given to us all, and because he is a priest, and we are his brethren, therefore have all Christians the power and command, yea are most strictly bound, to preach and officiate before God, to intercede for one another, and offer themselves to God." A well known excellent delineation of this doctrine is to be found in Spener's work on the Spiritual priesthood. Against the opposite doctrine of the Papists, Beza remarks: *Est autem illud non temere factum, ut Spiritus Sanctus nunquam in N. Testamento sacerdotis vel sacerdotii nomen ad evangelii ministros accommodarit.* (The Romish translations of the New Testament endeavour to make up for this supposed defect).

The design of the office, the official duty is now declared ; it is an offering-service, ἀναφέρω (comp. on ver. 24 ; Heb. v. 7 ; vii. 27 ; xiii. 15. Jas. ii. 21), when used of sacrifices, signifies: to lift or present them upon the altar: θυσία, the *offering up*, then concretely, *the victim*, as our word *oper* (offering). These offerings are called πνευματ. because they are offered in the Spirit and are not brute animals (Flacius), but as being operated by the Spirit, they are themselves of a spiritual nature. In what they consist is manifest from Ps. iv. 6 ; xl. 7—11 ; l. 14, 23 ; li. 19. Hos. xiv. 3. Rom. xii. 1. Phil. iv. 18. Heb. xiii. 15. According to these places, taken together, we must regard them as consisting, first of all, in the entire existence of the believer and all that he does, in so far as he therein gives himself up to God with the mortification of his lusts, and sacrifices what he loves after the flesh, for the sake of glorifying God

and living after his will. This offering up is accomplished by the internal approach of faith to Christ, and stands in the denial and renouncement of one's own will, which is inseparably connected with such an act of faith (comp. Matt. x. 38 ; xvi. 24) ; this giving up to God is the act of faith itself on the one side (as it is the appropriation of his grace, as justifying on the other), hence it is itself named a *θυσία* (offering), and then as being the spring of all good actions, a *λειτουργία*, (Phil. ii. 16). Man himself is through it a *προσφορὰ* (a sacrificial gift), *ἡγιασμένη ἐν Πνεύματι ἁγίῳ* (which he presents himself to God, or which is done by the person who converted him to the faith, Rom. xv. 16). Calvin: "Among spiritual sacrifices, the first place belongs to the general oblation of ourselves, concerning which Paul speaks in the 12th chap. to the Romans. For never can we offer any thing to God, until we have offered ourselves in sacrifice to him : which is done by the renouncement of ourselves. There follow afterwards prayers, giving of thanks, alms, deeds, and all the exercises of piety,"<sup>a</sup> as also the public acknowledgment of his name (Heb. xiii. 15), although that is here specified for the first time in a following verse, (ver. 9). This particular offering of the thoughts, words, and actions, following the great sacrifice of our persons, the Apostle has

<sup>a</sup> Inter hostias spirituales primum locum obtinet generalis nostri oblatio de qua Paulus xii. ad Rom. cap. Neque enim offerre quicquam possumus Deo, donec illi nos ipsos in sacrificium obtulerimus : quod fit nostri abnegatione. Sequuntur postea preces et gratiarum actiones, elemosynæ et omnia pietatis exercitia.

here chiefly in view, as he considers those spoken of as already holy, as priests. Their offering is accepted by God as well pleasing; they are εὐπροσδεκ. τῶ Θεῷ (Rom. xv. 16) = Δυσίαι δεκταί, εὐάρεστοι τῶ Θεῷ, (Phil. iv. 18, comp. Heb. xiii. 16).

διὰ Ἰησοῦ Χριστοῦ. Id potest referri ad id quod proximum est, acceptabiles, aut ad superiora omnia (Erasm.) Didymus refers it to ἀναφ. (as it stands also in Hebr. xiii. 15): "These things are the prayers, contemplations, and pious deeds of saints, offered not through a typical priest, but through the priest, who after the order of Melchizedeck, endures for ever. For this Jesus is the great high priest, who hath gone through the whole heavens. Therefore his person is constituted of a *man* assumed by the Word of God, whence, not to him, but through him oblations are said to be offered unto God, since the *divinity* of the Father and the Son is one, and the things which are sacrificed to God the Father, are offered also to the Son."<sup>1</sup> With this sound interpretation of the ἀναφ. διὰ Ἰ. Χριστοῦ, which includes in it, that he presents our offerings to God, that is, makes them acceptable, it is evident, that the sense is exactly the same, as if εὐπροσδ. were construed with διὰ Ἰ. Χριστοῦ, (per Chris-

<sup>a</sup> Hæc vera sunt sanctorum orationes, contemplationes et actus egregii oblatis non per figuratum pontificem, sed per sacerdotem qui secundum ordinem Melchisedech permanet in æternum. Hic enim est Jesus summus pontifex, pertransiens omnes cælos. Illius ergo personam gerit *homo* assumptus a Dei verbo, unde non ei, sed per eum Deo hostiæ dicuntur offerri, quum *divinitas* una sit Patris et Filii, et quæ Deo Patri sacrificantur, offeruntur [-antur] et Filio.



tum offerimus, ut Deo sacrificium placeat. Calvin.) If we do this, with Pott (also Hensler) expounding correctly as to the sense: propter Christum, qui peccata nostra morte cruenta in cruce perpessa expiavit, it is only to be remarked, that *διὰ*, with the genitive, does not primarily signify *on account of*, but *through*. But in this signification it is found, not only as a designation of the means with verbs, but also with other words, as in Gal. i. 1, with ἀπόστολος, so that it can be quite well construed here with εὐπροσδ.: acceptable to God *through* Christ. This construction has in its favour, that as τῷ Θεῷ being placed after εὐπροσδ. belongs to this, so the second definitive expression, the indication of the means, bears the same reference to God, in which case no violence is done to the words. The sense thus obtained is then upon the whole the same; in that the sacrifices performed through Christ, are acceptable to God through him. For there is no acceptableness on account of Christ, which is not acquired through him as an effective mediator. The construction of *διὰ* with the gen. is closer, and so far stronger than that of *διὰ* with the acc. hence in scripture, it is most frequently used; for in the idea, *through the mediation of Christ* (by means of him), the different shades of meaning, *through his goodness toward us, his power and assistance, his intercession, his desert* (out of regard to Christ), do all unite. (If I can effect anything only through a certain middle person, I do it at the same time through that person, as my instrument, and become successful only for his sake.) The ungrammatical distortion of *διὰ* by Grotius, Hottinger and Benson, who briefly interpret it

by *secundum preceptum*, scarcely deserves notice. (Similarly Bolten: in the doctrine of Christ.) It is important to remark, that the Apostle here, after that he had extolled in ver. 4, the dignity of a Christian, immediately returns back to that, with which he then began—(*ut templum, ita et sacerdotium Christo superstruit, Beza*)—in order to destroy the most refined self-righteousness in the work of salvation, and, at the same time, its wonted companion, a distrustful timidity. “For never (says Calvin) shall there be found in our sacrifices that complete renouncement of self; never so sincere a spirit of prayer, as is proper; never do we apply ourselves so strenuously and ardently to righteous action, but that our works are still maimed and interwoven with many blemishes: Yet Christ, notwithstanding, procures their acceptance.”<sup>a</sup>

## CHAPTER II. 6—10.

The Apostle confirms what he has said of Christ, in relation to believers, who acquire all their glory through building upon him, and in relation to those who reject him, out of the Old Testament, and in such a manner, that he strengthens the first by repeating it in a short but apposite citation, (v. 6,) but

<sup>a</sup> *Nunquam enim ea reperietur in sacrificiis nostris abnegatio: nunquam tam sincerus precandi affectus, ut decebat: nunquam tam ardentem et strenuam incumbimus ad bene agendum, quin mutila sint ac multis vitiis implicata nostra opera: sed Christus nihilominus illis gratiam conciliat.*

the other he represents at large, in words derived from other portions of scripture, contrasting it with the relation of believers to Christ, (v. 7, 8), through which the transition is effected to the representation, set forth in the next section, of the calling of Christians in their relation to unbelievers, which transition itself contains the beginning, the principle of this representation, (v. 9, 10).

V. 6. Διότι περιέχει ἐν τῇ γραφῇ.

Upon *διότι* see Vol. I. p. 221. Others read here improperly : *διὸ καὶ*, propter quod. *περιέχειν*, to contain, of Scripture Acts xxiii. 25. Here, as Erasmus has already remarked, we must either supply something, which is best done by Grotius and others in *περιοχῇ* (comp. Acts viii. 32), or admit, (with Vatable and others), that the verb is used impersonally, which is to be preferred : *continetur*. So, it is well known, *ἔχειν* itself very often stands (comp. on chap. iv. 5, also John xi. 17), with its other compounds, as *περιέχειν* (on v. 13), and for the one before us Kype and Krebs appositely compare Joseph. Arch. XI. 4, 7 : *Mitto ad vos exemplar epistolae Cyri, καὶ βούλομαι γενέσθαι πάντα, καθὼς ἐν αὐτῷ περιέχει*. Heinsius compares from Erotiani lexicon Hippocratis : *αὐτὴ ἡ λέξις* (an expression in Hippoc.) *τῶν ἀπαξ εἰρημένων ἐστὶ, περιέχουσα οὕτως* (and sounds as follows) *κ. τ. λ.* The Syriac translates here : *dictum enim est in Scriptura*. The other old translations are not deserving of notice. The reading *ἡ γραφῇ* (Vulg. : *continet scriptura*) has manifestly been made to get rid of the difficulty.

Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον: καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ κατασχυνοθῆ.

This passage stands, as already remarked, in Isa. xxviii. 16, (above, II. p. 29). The words of the Apostle are more compressed and somewhat clearer than those of the LXX. Petrus ex prophetae verbis sumpsit, quod praesenti instituto maxime quadrat, (Calvin). Instead of εἰς τὰ θεμέλια Σιών—εἰς τὰ θεμέλια αὐτῆς, which he leaves out, he puts ἀκρογ. beside λίθος, πολυτελής he omits (see above, II. p. 30); only ἐκλεκτὸν and ἔντιμον follow in their order. ἀκρογ. the corner-stone which binds together the walls of the house, is properly a different figure from that of the foundation-stone used in the Hebrew text, but one nearly related to it, and of like meaning. With Calvin we throw away as subtilities the old scholia, according to which Christ is so called: διὰ τὸ τοὺς δύο λαοὺς [τὸν ἐξ Ἰσραὴλ καὶ τὸν ἐξ ἔθνῶν] εἰς μίαν ἐνωτικὴν πίστιν ἄγειν (which is assented to by Œcum., Theoph., Luther, and others); as also the interpretation of ἐκλεκτὸν, διὰ τὸ τῆς ἀναμαρτησίας ἐξαίρετον, (because Christ, as sinless, has been accepted), and of ἔντιμον, διὰ τῆς τῆς θεότητος ὑπεροχῆς, (see Matth. p. 55, comp. 198.) Comp. on v. 4.

After πιστεύων Peter adds the explanatory words ἐπ' αὐτῷ, as is also done by Paul in his citations of the passage, (Rom. ix. 33; x. 11). Whosoever believes that prophecy to be true, and confides himself thereon, grounds his hope upon it, as the Heb. says (יִמְאַמְתֵּךְ), he believes also upon the object of the prophecy, which the Apostle declares Christ to be; and he shall never be brought to fear and confusion (שִׁירָא לֹא, non trepidabit), = he shall not be confound-

ed, ashamed, he shall not be disappointed of his hope, οὐ μὴ καταίσχ.) (comp. Rom. v. 5; Ps. xxv. 2, 3; lxxxvi. 17, etc.; Rom. xxix. 25; φοβηθέντες καὶ αἰσχυνθέντες, Tholuck on Rom. ix. 33, and also Vitringa on Isa. xxviii. 16). The 1 aor. conj. does not stand here, as nearly all the ancients seem to suppose, for the fut. indic., (which would express a determinate, though distant time), but depends upon οὐ μὴ (Hermann, ad Vig. p. 742, ed. 3), and expresses any time whatever, (Wahl, s. v. μὴ).

V. 7. Ὑμῶν οὖν ἡ τιμὴ, τοῖς πιστεύουσιν.

The Apostle makes the application with οὖν to his readers, (ὕμῶν), namely, to believers, (comp. Winer, Gr. s. 454). After it ἐστὶ, or something similar, is manifestly to be supplied, but it may be asked, whether this is to be supplied merely as a copula, or at the same time as a subject (*he is*), consequently whether τιμὴ is the subject or the predicate. The first opinion is adopted in Theophylact's exposition: προσυπακουστέον τὸ δέδοται (πρὸς τοῦ εἰπόντος Θεοῦ, as he latterly adds with Œcum.), and the Vulg. translates: vobis igitur honor, which Beda rightly interprets: ille nimirum honor, ut non confundamini ab eo in adventu ejus. So Gerhard, and so also Lyranus, though with some incorrectness as to the way in which he limits it; vobis *erit* honor in cœlestibus, and, with others, Benson: To you now belongs this honour—that, namely, of being built upon the sure foundation; Hensler, indeterminately: have participation in the honour. In this exposition the τιμὴ retains always its plain and literal sense, (see on chap. i. 7.) Accord-

ing to the second, it is either taken tropically for, *author of the honour*, or as synonymous with ἔντιμος. The latter interpretation appears plainly to owe its origin, first, to the ἔντιμος in v. 6, by which also Theophy. and Œcum. were misled, (they expound: ἔντιμον ὑμῶν τοῖς πιστεύουσιν,) and then to the misconception, that the simple reception and rejection of Christ, are here treated off, and not the consequences flowing from them. Valla renders: vobis est (lapis) honorificus, for which others prefer pretiosus. He is followed by Luther, Calvin, Vatable, Zeger, Grotius, Bengel, Bolten, Pott, Stolz. According to this view, the construction is quite easy, and the sense would be the same, as for ex. in Eurip. Hecuba 309: ἡμῶν δ' Ἀχιλλεὺς ἄξιος τιμῆς, but τιμῆ alone, coupled with such a dative, is clearly opposed to this signification. Flacius, who, from his misunderstanding the connection in the manner alluded to, prefers the interpretation by ἔντιμος, feels this hardness so much, that he proposes a change in the text. (In Rev. xxi. 24, also the signification *honour*, which the kings enjoy, is suitable, as well as the δόξα there coupled with it.) That exposition is, moreover, opposed by the article being placed before the (predicate) τιμῆ and the same objection holds, when Wahl takes τιμῆ for auctor honoris; for of this, as such, nothing had hitherto been mentioned, so that the article could not stand before the predicate, and more especially as the subject is admitted, whence ἡ τιμῆ must be taken for the subject. But by the first interpretation, we are spared the necessity, both of supplying the subject, (which is expressly mentioned in the following clause,)

and of admitting the metonymy, which would be too hard, especially in connection with the continued metaphor of a corner-stone, and the connection of the whole is clear and simple: "Whosoever builds upon this stone, shall not be put to shame. Now to you who believe, is the honour thereof granted, (*ἡ τιμὴ*, the *appointed* honour, in opposition to the shame, *i. e.* whatsoever honour proceeds from this foundation-stone, which is honoured by God, v. 6; comp. II. p. 50, Didymus;) but others shall have to share in the shame connected with it." In this manner, (as Benson also admits,) *τιμὴ* connects again with *ἔντιμος*, or rather accords with it in sound, without having, as considered in its simple signification, the same sense.

*ἀπειθοῦσι δὲ λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου*

*πειθομαι*, *through another's words to be determined or moved*, hence, according to circumstances, to be *convinced* or *persuaded*, to *believe*, to *obey*, (comp. espec. Riemer S. V.) The neuter *ἀπειθέω* is hence used in the N. Testament, as well in reference to predictions, (comp. Hebr. iii. 18, 19; iv. 2, 3, 6.) as to the commands of those, who would not receive them,—who fixed in their own determination (*σκληρύνοντες τὴν καρδίαν*, comp. Hebr. iv. 7), would not allow themselves to be convinced by the word of God, that is, would not acknowledge his testimony as supreme, (1 John v. 9, 10.) "*Πείθεσθαι τῷ Λόγῳ*, whom we have designated teacher, is to give full

credit to him, gainsaying him in nothing,"<sup>a</sup> (Clem. Alex. Strom. l. ii. p. 157). Here the word stands, as Hottinger remarks, in opposition to πιστεῦουσι, and, therefore, designates unbelievers in relation to Christ, which is done more fully in v. 8. Luther: "These are not alone gross sinners, but even more the great saints, who rest upon their free will, their works and piety." The dative is the dat. incommodi: for their scornful and injurious treatment.—λίθον—γωνίας taken literally from Ps. cxviii. 22, according both to the Hebr. and the LXX. The accusative λίθον, with which the older comm. greatly vexed themselves, and which a weak transcriber has changed into the nominative, stands according to the well known attraction, (as in 1 Cor. x. 16.) for the nominative, and there is no need for introducing a parenthesis, or an anacoluth, as is done by Knapp and Vater. Œcum. and Theoph. construe rightly: ὃν λίθον—οὔτος. The Syriac leaves out λίθον—οἶκοδ. and is followed by Grotius, Mill and Semler, but unwarrantably. For these words, comp. on v. 4. "The builders," says Luther, "are those who affirmed that the law must be preached, and would make people pious by their works: who agree with Christ as winter with summer. All preachers, therefore, who preach as of works, must necessarily reject this stone." And Calvin: "Let us, therefore, remember, that by this argument, not only those were admonished who saw Christ rejected by the Scribes and Pharisees, but that we too are fortified

<sup>a</sup> Τὸ πείθεσθαι τῷ λόγῳ ὃν διδάσκαλον ἀνηγορεύσαμεν, αὐτῷ ἐκείνῳ πιστεῦσαι ἔστι, κατ' οὐδὲν ἀντιβαίνοντα.



against the ever recurring stumbling blocks, which might otherwise cause our faith to stagger. As often, I say, as we see those who glory in the title of patrons, rise against Christ, let this come into our mind, that the stone is rejected by the builders, as was foretold by David.”<sup>a</sup>

*οἶτος* takes up the *λίθος* again, as often happens when the clause begins with the relative or something similar, (comp. Wahl, ii. p. 222, F. Winer, Gr. S. 139). As a forcible resumption of the noun substantive (comp. Stier Andent. Bd. iii. s. 112), it includes within itself the meaning which *αὐτὸς* properly expresses; therefore it is equivalent to *this*, (and no other); which is sometimes expressed more at large by *αὐτὸς οἶτος*. The Psalmist says only in the general: The stone rejected by the builders, is (yet) become the stone of the corner. But the corner-stone is commonly of a twofold nature; designedly and essentially the foundation-stone of the building, accidentally and unintentionally a stumbling-block for those who incautiously turn round the corner, and drive themselves against it;<sup>b</sup> but here the latter also is given as intentional. The Apostle is treating only of the second relation of Christ, his relation to those to whom he is *petra*

<sup>a</sup> Meminerimus itaque hoc ratiocinio non tantum admonitos fuisse, qui viderunt Christum a scribis et pharisæis rejici: sed nos etiam muniri adversus quotidiana scandala, quae fidem nostram alioqui labefactare possent. Quoties, inquam, videmus eos, qui præsulum titulo gloriantur, insurgere adversus Christum, veniat hoc nobis in mentem, reprobari lapidem architectis, sicut a Davide prædictum est.

<sup>b</sup> Comp. Hornejus, Crysos., Theodor. and Theoph. on Rom. ix. 33.

scandali, quum similes existant aedificatoribus, qui despexerunt illum (Didymus); that is, who, like the builders, reckon him unfit to serve for a foundation-stone, and so, instead of incorporating themselves into the building remain without. This aspect of the matter is not only brought out by the Apostle, through means of the construction (with that dat. incommodi), but is also more particularly unfolded through the explanatory clause after εἰς κεφαλὴν γωνίας : καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλης, the fundamental idea of which is expressed similarly in Isa. viii. 14. (The same is also done, but more boldly, by Paul, in quoting Isa. xxviii. 16, in Rom ix. 33). The radical signification of πρόσκομμα, which occurs often in the New Testament, has here been commonly suppressed by softening down or darkening the figure. According to it, προσκόπτω signifies, *to strike upon something*; a figure which can mean nothing else, than that by striking against some object, one sustains hurt. The expression λίθος προσκόμματος very obviously contains this, (הַבֵּן נִגַּח, Isa. viii. 14). The word πέτρα is, in itself still stronger than λίθος. But to the πέτρα σκανδάλης corresponds, in the places referred to, the Hebrew expression רֹצֵחַ לְיָדוֹ, a piece of rock, against which one strikes, so as to stumble or completely fall : πέτρα πτώματι, as the LXX. express it, and in sense our expression is exactly the same, for the LXX. are accustomed elsewhere to put σκάνδαλον for רֹצֵחַ. σκανδ. originally signifies a *trapstick* (s. Passow, s. v. σκανδάληθρον); then in the LXX. and from that in the New Testament for every thing, which makes one fall (literally in Lev. xix. 14. Judith v. 1), consequently of that

which betrays, precipitates into sin and misfortune. In the words before us, therefore, there is contained not only what establishes the *leading sentiment* expressed in the Psalm, viz., “that all the great ones, who boast themselves of their power and dignity, shall never be able to dislodge Christ from his place;” (Calvin); but the Apostle brings prominently to view the objective hurt, which those persons draw upon themselves by their vain attempts: *qui in eum impingunt, non Christum, sed seipsos evertunt* (Beza), for as Grotius most forcibly expresses it: *qui in durum lapidem impingunt, graviter cadere sæpe et vulnerari solent.* And in regard to Christ Calvin: “For such as is Christ’s stability to uphold all, who by faith lean upon him, such also is his stony hardness to break and dash in pieces all who resist him. For betwixt these two there is no medium.”<sup>a</sup> Excellently also Didymus: “Now some man may wonder with himself when he hears, that one and the same thing is for advantage to some, for injury to others. But as the savour of the same unguent is hurtful and nauseous to some, and to others refreshing, so also must we understand it to be the case in spiritual things, since the Apostles are a good savour of Christ, to some the savour of life to life, to others of death to death,” (2 Cor. ii. 6). And he had previously said: “As Jesus, being the light, came again (?) for judgment into the world, that he might enlighten

<sup>a</sup> *Qualis enim est Christi firmitudo ad sustinendos omnes, qui fide in ipsum incumbunt, talis est durities ad frangendos et conterendos omnes, qui illi resistunt. Nihil enim inter ista duo medium est.*

those who were blind before his arrival, and make those blind who saw perversely (John ix. 39, 41), so also was he set for the fall, and rising again of many in Israel (Luke ii. 34), raising up those who had been brought down by sin, and making those to fall headlong, who sat secure in their sins; so also, since he is an elect and honoured stone, he dispenses honour to those, who, through faith, are built up on him, etc., to those who do not believe," etc.<sup>a</sup> To the same effect also Luther, who, nevertheless, brought out an interpretation in the softening style, expounding *πρόσκομ.* and *σκάνδ.* afterwards quite subjectively as the offence (in our German sense), which one may take at the preaching of the cross, *i. e.* the vexation or annoyance it may occasion him, (trans: "a rock of vexation"). It can, indeed, be alleged in defence of this interpretation, that *προσκόπτω* is actually so used (comp. Raphel. ex Polyb. ad h. l. and Passow, s. v.), but this proves nothing here, where the question is not about a metaphorical use of the *individual* word, but the whole figure of a *πέτρα προσκόμματος*. And it

<sup>a</sup> Nunc in se quidam miretur, audiens quoniam una res aliis sit ad utilitatem, aliis ad læsionem. Idem odor unguenti aliis quidem nocet et mortificat, aliis prodest, sic et spiritualiter accipiendum est, quoniam Apostoli Christi bonus odor sunt, aliis odor ex vita in vitam, aliis ex morte in mortem, (2 Cor. ii. 6). . . . Sicut Jesus, quum sit lumen, <sup>7</sup> ut illuminaret eos qui cæci erant ante ejus adventum, et excoecaret qui male videbant (John ix. 39, 41), sic etiam positus est ad ruinam et resurrectionem multorum in Israel (Luke ii. 34), excitans eos qui peccato corruerant, et corruere faciens, qui in peccatis statum firmissimum possidebant; sic et quum lapis electus et honoratus sit, honorem præstat eis, qui per fidem superædificantur in eo, etc., apud eos qui non credunt, etc.

can, besides, be completely refuted on internal grounds, which is of great importance for the following verse. First of all, the clause ἀπειθοῦσι δὲ λίθον, κ. τ. λ. stands in contrast to the preceding one: ὑμῶν οὖν, κ. τ. λ. But as in this, the subject of discourse is the advantage which believers receive, so that contained in the other must, in like manner, be of an objective disadvantage.<sup>a</sup> Nor is it merely in the position of the clause (ἀπειθοῦσι—οὖντος—) that the idea of recompense is implied, but the connection also imports the same: *After that* the builders had rejected the stone, consequently *after* they had been vexed by it, did it become to unbelievers a stone of stumbling. The passage, therefore, refers to a change in the position of Jesus, which first took place after his rejection (just as with David, if we refer, Ps. cxviii. 22, typically to him), and through which he became a rock for the overthrow of those who, according to the prophecy, were to be his footstool. As that rejection manifestly reached its highest point in the crucifixion, so this judicial position began with his resurrection and culminates in the second coming. Finally, this has the confirmation of other passages. There is first the passage of Luke ii. 32, already compared by Didymus, as quoted above, but viewed only in a spiritual light, (with unwarranted limitation, especially as from a member of the old theocracy). But in the most conclusive manner does Is. viii. 14, according to the Hebrew text, containing the very words used by the righteous

<sup>a</sup> Inversely also the signification of πρόσκυμ. and σκάν., which has, besides, sure enough grounds to lean upon, proves our exposition of the first half of the verse.

judge himself in quoting this prophecy (Matt. xxi. 42—44. Luke xx. 17), decide in favour of our exposition. With these words rebuking the Jews, who upon hearing the parable, which predicted their approaching downfall, and the translation of the kingdom to the thankful, answered *μὴ γένοιτο*, he assured them that this was indeed what he declared, by adding the interpretation: Therefore say I to you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof, which is only the application of the prophecy (because ye have rejected me, would not have me for the corner-stone, ye shall be rejected, when I have become the corner-stone); to which, however, he still further adds: “And whosoever falls upon this stone shall be broken; but upon whomsoever it falls, it shall grind him to powder.” Here the injury, which the stone occasions, as an objective thing, and the might, which he possesses for the purpose (giving up at last the figure of the corner-stone, comp. on ver. 8, end), is most clearly and strikingly expressed. (This provides us also with the right exposition of Rom. ix. 32.)

V. 8. οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες.

The Apostle expounds the preceding sentence by a short clause with the relative; *οἱ* refers to the ἀπειθοῦσι. *προσκόπτω* signifies, as already shown, *to strike against, to beat upon with violence*. *τῷ λόγῳ* is sometimes connected with *προσκόπτω*, sometimes with ἀπειθοῦντες. However, the construction here is only grammatically, not exegetically doubtful; and against the Vulgate, Theoph., Erasmus, Luther, Calvin, Flacius, Zeger,

Glassius, we must decide in favour of connecting τῷ λόγῳ with ἀπειθ., which was preferred by the Syriac, and the grounds of which are given by Benson: The comparison of Christ with the stone, upon which unbelievers stumble, and the common form of speech: ἀπειθεῖν τῷ λόγῳ, τῷ εὐαγγελίῳ (below ch. iii. 1; iv. 17.) So Beza, Calov, Wolff, Bengel, Beausobre, and all the more recent commentators, excepting Matthaei and Pott. Nolentes verbo evangelii credere, gravissime impingent, *i. e.* gravissimas poenas ferent (Grotius, who, however, interprets the latter quite loosely of the destruction of the temple, and the temporal punishment of the Jews) Drusius under τῷ λόγῳ understands Christ himself. It is, however, only the word of Christ; not to believe which, is indeed unbelief toward Christ himself (see on ἐπ' αὐτῷ, ver. 6.) How the participle ἀπειθοῦντες, is to be construed and explained, is of importance, although the correct exposition of the preceding words clearly decides it. But it may also be decided from itself, and then it serves to confirm that exposition. It must apparently be explained by inserting either *while*, or *since, because*. The former would give the sense, taking in the subject-matter itself: "But to the unbelieving — —, who, while they believe not the word, stumble upon Christ (= are vexed or annoyed on account of him.)" But this is both heavy, and makes the clause, though very short, contain a double tautology, as *unbelieving* needed here no interpretation. It gives a better exposition to say: "But to the unbelieving — —, who, because they believe not the word, stumble upon this stone (= fall to the ground

upon it).” It admits of no doubt, that whichever construction is preferred, this is the only explanation that can be received. (Similarly also does the chorus in Sophocles express himself toward Antigone, Ant. v. 853 :

Προβᾶσ' ἐπ' ἔσχατον θράσους,  
 Ἐψηλὸν ἐς Δίκας βάθρον  
 Προσέπεισες [al. προσέπαισας], ὧ τέκνον, πολύ.<sup>a</sup>

Where the participial clause refers to her deed, but the principal clause manifestly to what follows that, the punishment of death).

εἰς ὃ καὶ ἐτέθησαν.

In the preceding clause *πρὸς κόπτουσι*, was the principal word, while *ἀπειθοῦντες* was merely a repetition, in order to render clear the connection of unbelief with the punishment. To that, therefore, we refer the relative ὃ, and entirely accord with the interpretation of the reformed theologian, Isaac Cappel: “Of these words the former properly designates the *punishment*, the latter the crime. But the pronoun, *to which*, is referred to the former, not to the latter. God has destined the wicked to punishment, not to crime.”<sup>b</sup> Thus this clause is expounded in a manner as simple as it is agreeable to the language here employed, and the doctrine of scripture, and yet it has received so many interpretations, that Stark observes, it has itself

<sup>a</sup> Having advanced to the highest pitch of daring, you have sorely struck, O child, against the lofty seat of justice.

<sup>b</sup> Horum autem verborum prius designat proprie *pœnam*, posterius *culpam*. Pronomen autem *ad quod* refertur ad prius, non ad posterius. Improbos destinavit Deus ad *pœnam*, non ad *culpam*.



become a λίθος προσκόμματος. This exposition is acceded to, besides Stark, by Grotius (In hoc a Deo increduli sunt destinati, ut gravissime impingant, *i. e.* durissimas ferant suae incredulitatis poenas), Benson, Hammond, Beausobre, and L'Enfant, Hensler and Hottinger (in the translation; otherwise in the commentary!); Kromeyer (Theol. Positivo-Polemica, Ed. II. p. 251), who explains it simply and intelligibly, and Glassius (Grammatica, s. tr. I. p. 97), who fully unfolds it, with nearly all the grounds of its support. Quite different is the dogmatical conclusion which Beza, Piscator, and other Calvinists draw from this place, discovering in it the assertion of an appointment to unbelief. Hence Heidegger (Corpus Theol. I. p. 176), objects to our exposition, that εἰς ὃ is to be referred to all the preceding; but the ground for this is taken partly from the view we have already refuted, that ἀπειθοῦντες expresses not the cause, but the modus of the stumbling, and partly from the position of the word, which proves nothing (see above.) But we must equally reject other old expositions, which were fallen upon, for the sake of avoiding the doctrine of predestination. We name first the oldest, according to which the thought of self-incurment must be supplied ("They were appointed to the state which they had prepared for themselves."<sup>a</sup>) Œcum. and Theoph., Est, Clarius and Hornejus), or ἐτέθησαν itself must be put for the middle (ad non credendum a semet ipsis sunt positus; Didymus), or taken in the neutral sense, as Flacius wishes (in quod intenti fuerant; see in lo.

<sup>a</sup> εἰς ἣν παρεσκεύασαν ἑαυτοὺς τὰζιν ἐτέθησαν.

and the Clavis s. v. *τίθημι*.) Next comes the exposition of Bengel, according to which the *ἐτέθησαν* must follow what precedes, in fact as well as in the position of the word, but which is not admissible on account of the time. Then the various distortions of *εἰς* ὄ, first into *ἐφ' ᾧ* (*on account of which*—requiring *ἐτέθ.* to be taken for *repositi sunt*; Turnow, A. Ehlers), secondly, into *εἰς ὃν* (referring to *λίθον* or *λόγον*, Luther; the Vulg. *in quo, sc. verbo?*), and lastly, the false references given it, either to the idea of faith, which is not at all expressed here (*in hoc erat paratus Judæismus, ut in Christum crederetur, quem lex Mosaica praesignarat*, Erasmus; which interpretation is not only adopted by Beda, Lyranus, Cajetanus, but also preferred by Calvin, with a rare freedom from doctrinal bias, yet on a bad ground, the Calvinistic), or, as Bolten ingeniously refers it, to the omitted object of *πρὸς ἃς* (*“They knock against that, on which they also must be laid,”*) which, however, not only does violence to the *εἰς* (instead of *ἐφ'*), ὄ *ἐτέθησαν* (taken for *οἰκοδομήθησαν* or something similar), but also, like all the preceding interpretations, has the *καὶ* against it (a consideration well urged by Beza), which must either drop, or be converted into *καὶ αὐτοί*.

Let us now turn back to the exposition of Beza, the difference between which and that of Grotius was not distinctly brought out. According to the latter, the *ἐτέθησαν* refers to the punishment, according to the former, to the unbelief. Indeed, Beza himself apparently softens this sense, by the remark, that between the divine determination to condemn, and the execution of it, there lie, as he had often said before, sins

and the desert of punishment. But, in other parts of his works, he explains this away: "that some are reprobate, not from their foreseen sins, but only from the good pleasure of God's will; that reprobation draws after it a restraint of grace; this sins; sins, the punishment of sins; and to all these things God has pre-ordained the reprobate,"<sup>a</sup>—therefore, not only to damnation, but also to the causes of damnation.<sup>b</sup> However, the consideration of the verb here used renders it manifest, that predestination is not the subject of discourse, predestination properly being (as Gerhard has particularly shown upon this place), only unto salvation. *Τίθημι* (τιθεμι) does not contain the idea of an eternal or even bygone appointment, of a *προορισμὸς*, nor that of an ideal appointment (a determination by itself), generally; it is also never used in Scripture of a decree of God made before the world began; but, as it expresses an action, (Passow, s. v. B.), so it stands when used in reference to God, always of an *act* of his in time, (comp. Ps. lxvi. 9, in the LXX., 2 Pet. ii. 6, and the places in Wahl, ii. p. 552, regarding its construction with *εἰς* comp. John xv. 16, where the end is given by *ἵνα*). This entirely corresponds to the context here also: Christ is made to the unrighteous a stone of stumbling; actually set for the purpose; they are, consequently, set for

<sup>a</sup> Quosdam esse reprobatos non ex praevisis eorum peccatis, sed tantum ex beneplacito voluntatis divinae: reprobationem consequi denegationem gratiae, hanc peccata; peccata pœnas peccatorum; atque ad haec omnia praeordinasse Deum reprobos.

<sup>b</sup> See Zanchius de Natura Dei, p. 620.

falling upon him. The sentiment here then is, that as God has made Christ the foundation-stone of a redeemed church, and him exclusively, so that all, who do not believe upon him, must become lost, so does he also make all, who do not believe upon him, incapable of being saved through him and admitted into the church, nay, he places them in such a relation to Christ, that through the very person, whom they rejected, they shall themselves be rejected and brought into condemnation. Of them that can with justice be said, which is denied of believers: ἔθετο αὐτοὺς εἰς ὀργήν (comp. 1 Thess. v. 9), *i. e.* they are *σκεύη ὀργῆς, κατηρητισμένα εἰς ἀπώλειαν*, Rom. ix. 22. This *κατηρητίζεσθαι* is what Peter here expresses by *ἐτέθ*. (which even Beza acknowledges to be possible), the act of hardening and really appointing them to condemnation, which precedes their proper punishment, and is here represented under the form of *προσκόπτειν*, (hence the aor. *ἐτέθ*). We therefore do not find the doctrine of a predestination to condemnation in this passage, (as among the later comm. even Pott: *ex veteri ista cogitandi dicendique ratione, &c.* and Hottinger), but only of the penal justice of God, which does not permit itself to be insulted, and precipitates into eternal ruin those, who refuse obedience to his word, make light of his purpose of salvation, and deny his Son, who has bought them with his blood. As is also said by Glassius: “To this divine judgment and punishment, therefore, the just reward of their own contumacy, they were put aside as incredulous persons by God, the most righteous judge and avenger of all *ἀπειθείας*, in consideration, not of an antecedent, but a

consequent and judiciary act of his will," (not through a predetermined, absolute determination of his will, but one subsequent, depending on conditions.)<sup>a</sup>

Construed thus, the design of this passage, as well as its meaning, appears to us quite clear. The Apostle had said, agreeably to his figurative representation, that unbelievers stumble upon the corner-stone; but this figure needs some vindication, for it might occasion the misunderstanding, that it depended upon the will and behaviour of unbelievers, whether they should drive against Christ or not, as if this were something accidental, and not rather a divine appointment. Therefore he adds, that they did so in a manner they could not avoid, (although their *unbelief* was free,) that this stumbling to their ruin was not a subjective thing, but one to which they were also (*καί*) really appointed by God, because they had not believed, so that they *must* do, or rather suffer it. This is also the reason why, in Matth. xxi. 42, Jesus himself drops the image of the corner-stone,—that he might represent the punishment as the business, not of the transgressors, but of the judge, and so express their necessity and his agency in the matter of their punishment. See on v. 7, at the end.

V. 9. Ὑμεῖς δὲ, γένος ἐκλεκτὸν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν.

<sup>a</sup> Ad hoc igitur iudicium divinum et pœnas, propria contumacia promeritas, utique increduli positi sunt a Deo, justissimo omnis ἀπειθείας vindice et iudice, non antecedentis, sed consequentis et judiciariæ voluntatis respectu.

Having unfolded the relation of Christ, both to believers and unbelievers, the Apostle now returns back to believers, in order to derive from their relation to God, their dignity and their calling toward unbelievers, arising out of the moral relationship and behaviour which inseparably belong to their dignity. The copula is again omitted. The first predicate, formerly given to the people of the Old Testament, is found in Isa. xliii. 20: *γένος μου τὸ ἐκλεκτόν. γένος* is not equivalent to *λαός*, but to the *λαός*, which is of *one* stem. Christians, like ancient Israel, form not merely an external community, they are also internally one whole. But from the world, they are, at the same time, separated: *ἐκλεκτόν*, (ch. i. 1.) *Iterum eos ab incredulis separat (Petr.,) ne eorum exemplo in transversum acti, ut plerumque fieri solet, a recta fide deficiant, (Calvin,) speaking generally, for the sake of marking distinctly the contrary position, and forming a strong ground for the following sentence. Upon their internal communion and separation from the world consequently, depends the spiritual sovereignty of Christians, or their royal priesthood, in which the highest end of their election, in regard to themselves, is made to consist. βασιλείον ἱεράτευμα* is taken by most as expressing two ideas: *rois et sacrificeurs, (Beausobre and L'Enfant.) Didymus says, that the gospel is unum eundem sacerdotem regemque constituens; Christus namque uterque est. "Wherefore also we are called an elect race, as holding of one who is a king and priest. For, as he who begat them, has both dignities, it is of necessity that they also should be kingly, as of a king, and a priesthood,*

as of a priest.”<sup>a</sup> The kingdom is then understood spiritually: “That thou art Lord over all things, death, sin, and hell,” (Luther, Calvin, Cameron, Grotius, Carpzov.) We prefer rather to unite the significations, and to consider βασιλ. merely as a predicate, so that the sense shall be somewhat different from that in Rev. i. 6, and v. 10, which is so clearly explained in xx. 6, that the proper sovereignty is referred to the future. The meaning, on the contrary, which the Apostle here brings out, touches the present standing of Christians: their priesthood. And, in this respect, they are even now named *kingly*, because every Christian is a sovereign in spiritual (priestly) things, because, as a king, he owns no lord over his conscience but God, (comp. on *ιεράτ.* and *Θυσίαι* ver. 5.) Drusius remarks, that in Ex. xix. 6, where the LXX. has the same expression, in the Hebrew it is כהני מלכות, a kingdom of priests, (comp. Rev. i. 6, the reading βασιλείαν, *ιερείς*), so that God is represented as king, but the Israelites, as priests, bound to yield obedience unto him, (comp. the preceding verse there). But in this it was also implied, that they formed a state by themselves, had only God over them, and, consequently, as theocrats must have been—compared with other nations—kings even in their priesthood, (as Onkelos, the Targum, and the Peschito translate them). That the promise of God given there (whose gifts are without repentance), reached equally to

<sup>a</sup> Διὸ καὶ γένος ἐκλεκτὸν, ὡς ἐκ βασιλείως καὶ ἱερέως ὑπάρχοντες, ὠνομάσμεθα. Τοῦ γὰρ γεννήσαντος ἀμφοτέρως τὰς ἀρχὰς ἔχοντος, ἀνάγκη καὶ αὐτοῦ, ὡς ἐκ βασιλείως, βασιλείων, καὶ ὡς ἐξ ἱερέως, ἱεράτευμα.

the people of Messiah, the Jews themselves declared. Wetstein, (*Horae Heb.* p. 1039), quotes the Tanchuma: "Wherever, in the law, God uses the word  $\text{יְהוָה}$  (which the promise employs in reference to God himself), that circumstance shall have place both in the Old and New Testament; *e. g.* in Ex. xix. 6, it is written of Israel: And ye shall be *to me* a royal priesthood, in the Old Testament and the New."<sup>a</sup> There follows now the more circumstantial account of the end of the election in itself: holiness in all behaviour (a consequence of that priesthood).  $\text{ἔθνος}$  denotes a people in regard to its manners, general *custom* ( $\text{ἔθος}$ , both from  $\text{ἔθω}$ ), as  $\text{γένος}$  in regard to its genealogy. (Upon  $\text{ἅγιος}$ , comp. on ch. i. 2, 15). "Wherefore," continues Didymus in the place above, "we are a holy nation, having been called to be holy by him that called us, who is himself holy"<sup>b</sup> (comp. Clarius).  $\text{λαὸς}$ , on the other hand, is a general idea, and is here without any particular weight. The stress lies in the appointed end:  $\text{εἰς περιποίησιν, הַלְלוּ}$  (Mal. iii. 17; Deut. vii. 6), =  $\text{εἰς κτῆσιν, εἰς κληρονομίαν}$  (Æcum. and Theoph.): "We ourselves are to be for a holy nation, and a people  $\text{εἰς περιποίησιν}$ , having been begotten out of all destruction: for that is  $\text{περιποίησις}$ , which, by way of eminence, is reckoned among our substance and possessions."<sup>c</sup> (Didymus, according to the right punctu-

<sup>a</sup> Ubicunque Deus in lege utitur voce  $\text{יְהוָה}$  ea res in V. et N. T. occurret; *e. g.* de Israele scribitur Exod. xix. 6: Et vos *mihī* eritis regale sacerdotium, in V. et N. T.

<sup>b</sup> Διὸ ἔθνος ἅγιον ὑπάρχομεν, κληθέντες ὑπὸ τοῦ καλεῦντος, ἅγιον ὄντος, ἐπὶ τὸ ἅγιοι ἕσθαι.

<sup>c</sup> Οἱ αὐτοὶ, πρὸς τὸ ἔθνος ἅγιον ὑπάρχειν καὶ λαὸς ἕσμεν εἰς περιποι-



ation). Comp. above, I. p. 70. Peter uses here an expression of the prophet which forms the transition to what follows, in which the external design of choosing out a holy people is declared, viz. the conversion of those who still disbelieved. The words of Isaiah (ch. xliii. 21), in the LXX. are entirely of the same meaning (and justify our exposition of *περιποίησιν* in opposition to that of Grotius: *ad salutem*): *λαόν μου, ὃν περιεποίησάμην, τὰς ἀρετὰς μου διηγείσθαι.*

*ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.*

*Sedulo finem vocationis inculcat,* (Calvin; comp. Flacius). Christians are all, as Luther shows at large, priests; but “it belongs to a priest to be the messenger of God, and of God he has received a command to declare his work. The virtues, says St. Peter, that is, the wonderful work, which God has done upon you, in that he has brought you out of darkness into his light, ye must proclaim by preaching, which is the highest office of a priest. And therefore must your preaching be so done, that one brother shall proclaim to another the mighty doing of God. So that you must also direct others, how they too may come to such light. And hence must it all be directed to your apprehending what God has done for you, and thereafter must it be taken for your most excellent work, to proclaim yourselves publicly to be such, and call every man to the light,

*οἱσιν, ἕξω πάσης ἀπωλείας γεγεννημένοι. περιποίησις γὰρ, τὸ κατ' ἐξ-αίρετον ἐν περισσίᾳ καὶ κτήματι λελογισμένοι.*

to which ye have been called. Whenever ye see people, that know it not, these you must instruct and teach how you have learned," &c. The meaning of ἀρετή is not easily determined. Vocabulum ἀρετή, quam usitatum est apud philosophos, tam raro in scripturis occurrit (Hornejus). That it does not signify virtue, or moral excellence,—in the modern sense,—hardly needs to be remarked. But just as little can the full idea of the old heathenish ἀρετή be admitted into its New Testament signification. There hence remains to us, as it appears, only the general signification of *what is praiseworthy, glorious*. So not only in profane authors are ἀρετή and δόξα commonly connected, (see L. Bos on 2 Pet. i. 3), but also in the LXX. it is thus used. Ubi de Deo dicitur, says Grotius, respondet voci קודקוד ut Abac. III. 3. Sa. ch. vi. 13, aut voci תהלה ut Es. xlii. 8, 12; xliii. 21, (the very places which form the ground of ours), lxiii. 7, in quibus locis est, ut hic pluraliter, ἀρετὰς in significatu potentiae. So it is understood also by the Syriac, Benson, Bolten, Hottinger, Stolz, Hensler: "Das Erhabne (of God)." But power also would often be particularly conjoined with this name as praiseworthy, which indeed appears to be the case in all those passages collected by Bos. Philo too (s. Krebs and Loesner), seems, under the ἀρεταὶ of God, to understand his inherent powers. Hesych. among others, gives the interpretation of θεία δύναμις, and in 2 Pet. i. 3, this sense appears to be the most prominent (Alberti in lo.). But in the passage before us it is equally clear, that in being called from darkness to the wonderful light of God, power was

eminently displayed, and as an assistant, ought to be named and celebrated. At the same time, the goodness of God was eminently displayed therein, and this property was also comprised under the word ἀρετῇ (s. Pott in loc.) We are here, therefore, to consider goodness and power as included in the signification of the divine ἀρεταί, i. e. that, for which God should be praised.—ἐξάγγελω = τὰ ἔσω γεγονότα τοῖς ἔξω ἀγγέλλειν (Hesych. s. v. ἐξάγγελος, Pott in lo.) is here used very properly of that which one has inwardly experienced, and now announces to those who do not know it. That the announcement itself is to be only done silently through our walk and conversation, is a catholicizing error of Theophylact and Œcumenius.

The mention of what God has done to believers, has a double aim: 1. To express the ground on which they should preach grace to others, because they had themselves experienced grace, and hence had both the power and the obligation (that of gratitude toward God), to proclaim it to others; 2. to prevent them from magnifying themselves above others, as they had once been in the same darkness, and only through divine help had come to the light, which they must henceforth preach to all (—ἵνα μὴ τῷ περιττῷ ἐπαίνῳ ἐκλύσῃ αὐτοὺς—is a view rightly given by Œcum. and Theoph., from which, however, they believe that Peter here defended the grace of God against Jewish prejudices). It is easily perceived, that these are only two modifications of one sentiment, σκότους, comp. Acts xxvi. 18; Luke i. 78; Matt. iv. 16, etc. “He calls by the name of darkness the

kingdom of Satan, and that most wretched state and condition of man, in which all are naturally placed and live, before they come to Christ. Darkness, therefore, comprehends, first, ignorance of God, then the greatest unrighteousness and bondage of Satan, and, finally, the manifold punishments, wrath and curse of God: but *light*, the reverse of all this." (Flacius).<sup>a</sup> Comp. Eph. v. 8. "And here observe," says Luther, "that St. Peter plainly declares, how that there is only one light, and concludes all our reason, however sagacious it may be, to be miserable darkness. For though reason can easily reckon one, two, three, and can also perceive what is dark, or great, or small, and judge of other outward things; yet it cannot apprehend what faith is. There it is stark blind. For there reason gropes as one that is blind, stumbles from one thing to another, and knows not what it does. But if one mentions such a thing to the wise and learned of this world, they would not hear it, but would rise up and exclaim against it. Therefore is St. Peter a bold Apostle, in openly branding that with the name of darkness, which all the world calls light." θαυμαστόν, *what produces wonder, wonderful* (of wonderful signs, Rev. xv. 1: of the manifestation in Christ, Matt. xxi. 15). αὐτοῦ (al. αὐτοῦ), only the light, (in a moral sense), is made

<sup>a</sup> Tenebras vocat regnum Satanae tristissimamque illam conditionem statumque hominis, in qua omnes naturaliter existunt versanturque, antequam ad Christum perveniant. Complectuntur ergo tenebrae tum inscitiam Dei tum summam injustitiam servitutemque Satanae, tum denique omnigenas poenas, iramque et maledictionem Dei: contra vero *lux*.

by God, not darkness, and on that account is said to be of God. (In Isa. xlv. 7, it is physical evil that is spoken of, the punishment of sin, not sin itself, as is clear from the passage itself.)

V. 10. οἱ ποτε οὐ λαός, νῦν δὲ λαός Θεοῦ· οἱ οὐκ ἠλε-  
ημένοι, νῦν δὲ ἐλεηθέντες.

Predicates given for elevating the feeling of gratitude and confidence; from Hos. ii. 25. The LXX. (edd. Complut. et Romana) and after it the citation in Rom. ix. 25 have: ἀγαπήσω τὴν οὐκ ἠγαπημένην καὶ ἐρῶ τῷ οὐ λαῷ μου· λαός μου εἶ σύ. The Cod. Alex. and the Ed. Aldina have at the beginning: ἐλεήσω τὴν οὐκ ἠλεημένην. (Also Pearson's ed. juxta ex. Vatican., which I commonly use, has there in v. 1: ἠλεημένη). And the Syriac trans. has the same in Rom. ix. 25.—οὐ λαός, ܘܟܐ ܠܗ, so also Hos. i. 10; *not my (God's) people*. Hence Grotius supplies here from the following clause, Θεοῦ, and that rightly, as appears. ἠλεημ. expresses the earlier condition, wherein they experience no compassion through its whole continuance; ἐλεηθ. the historical fact, the act of divine compassion, as really experienced (hence the aorist; Winer, Gr. s. 292, Anm.)

## CHAPTER II. 11, 12.

The Apostle, having represented the calling, the dignity, and commission of Christians, comes now to set forth separately their special obligation in conduct, and makes a transition to it through means of the general principle, which he repeats from a pre-

ceding part of the Epistle, but with reference to the relation of believers to unbelievers. Peter therefore admonishes here, as Flacius analyses the words: 1. To purification of soul, (*a*) because Christians are strangers upon the earth, and must not allow themselves to be kept back in their endeavours through earthly lusts, and (*b*) because these lusts war against the salvation of the soul; 2. To a pious walk among unbelievers, (*a*) so that they might cease to calumniate Christians, and (*b*) might themselves be converted to Christ.

V. 11. Ἀγαπητοὶ παρακαλῶ, ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς.

Upon the address *Œcum.* and *Theoph.* remark: ἀγαπητοὺς δὲ αὐτοὺς, οὐκ ἀγαπωμένους καλεῖ. διὰ πάντα γὰρ εἰσι ἐπιπέθητοι (for his love to them is boundless), οἱ γὰρ διὰ τι (in part, from one cause or another, sc. ἐπιπέθητοι) ἀγαπώμενοι λέγονται, οὐκ ἀγαπητοί. So far as the sense is concerned, it is a matter of indifference whether, with the Syriac, παρακαλῶ (comp. ch. v. 1, 12) is connected with the following words, or with Beza this is joined to ἀπέχεσθαι if we read with *Œcum.* instead of the latter ἀπέχεσθε (which has no proper authority), the first construction becomes necessary; otherwise our division appears more natural; after ἀπέχεσθαι there is then the omission of ὑμᾶς, just as in ver. 15 after φιμοῦν, (which some copies supply). The pilgrimage of Christians was discoursed of in ch. i. 1, 17. Here even Grotius expounds παρεπι. correctly; but παροίκ. must designate

those qui sedem habent extra patriam. According to classical usage, however, such are called μέτοικοι (*indwellers*, comp. Valkenaer ad Ammon., p. 85; Hesych.: οἱ ἐνοικοῦντες ξένοι ἐν τῇ πόλει); but these two words are treated by the LXX. as synonyms, and Hesychius also interprets the one by the other. The laying aside of the ἐπιθυμίαι had already been urged in ch. i. 14, as essential to the walk that becomes Christians. Here they are named σαρκικαί, (comp. σὰρξ, ch. i. 24). "By desires of the flesh he understands, not only the gross appetites, which we have in common with the brutes, as the sophists interpret, but all the affections of our mind, to which we are drawn and impelled by nature, (comp. Luther). For it is certain, that every thought of the flesh, *i. e.* of nature not rectified, is enmity towards God, Rom. viii. 7."<sup>a</sup> (Calvin).

The only difficulty lies in the relative clause. The first exposition that offers itself, is that of Œcum. and Theoph.: "The desires of the flesh, which are taken up with the enjoyment of sensible things, deprave the reason and bring the soul into bondage."<sup>b</sup> So then the sense were similar to that in Gal. v. 17.

<sup>a</sup> Carnis desideria intelligit non tantum crassos et cum pecudibus communes appetitus, sicut sophistae exponunt, sed omnes animae nostrae affectus, ad quos natura ferimur ac ducimur. Certum enim est, cogitationem omnem, carnis, *h. e.* naturae non correctae, inimicitiam esse adversus Deum, Rom. viii. 7.

<sup>b</sup> αἱ τῆς σαρκὸς ἐπιθυμίαι περὶ τὴν ἀπόλαυσιν στρεφόμεναι τῶν αἰθητῶν, συνβολοῦσι τὸν λογισμὸν καὶ ἀνδραποδῶδη τὴν ψυχὴν ἀποτελοῦσι.

But Beza remarks, not incorrectly, that this last place and Rom. vii., are not to be reckoned of like meaning with the one before us, for it is impossible that Peter can here, according to New Testament usage, represent the soul as in and by itself the opponent of the flesh, which Paul represents the *πνεῦμα* to be. A false sense should then also be put upon *σὰρξ*, while with the two Greek expositors and Didymus, we must thereby understand corporeal lusts. The impropriety of this exposition, which Pott, Bolten, Hensler, Hottinger, Stolz all have, (inasmuch as it takes *ψυχὴ* as = Spirit = reason) is so manifest, that Grotius himself (as also Beza and Hornejus) expounds: *qui pugnant cum animæ vestræ bono*, against the soul, to its destruction. There is no necessity, however, for our taking refuge in this exposition, which always appears somewhat hard. We have only to consider, that Peter writes to believers, whose souls were partakers of sanctification (ch. i. 22), and interested in eternal salvation (ch. i. 9), and view them in this light, consequently as dwelling-places of the Holy Spirit, in order to find the expression quite clear, that they are besieged (*στρατ., oppugnare*, Jas. iv. 1, Bengel), by sinful lusts. So also in Rom. vii. 23, the *νόμος τοῦ νοῦς* is not at all identical with the *νόμος τοῦ Πνεύματος τῆς ζωῆς*, ch. viii. 2 (comp. my Critique on Rationalism, p. 69), and consequently the *νοῦς* itself, although designating what is opposite to the flesh, is different from the victorious Spirit (comp. on ch. iii. 4); but besides, as the *νοῦς* is not the *νοῦς* in its natural condition (in which case it comes under the *σὰρξ*), but a *νοῦς*, in which,



through the secret working of the Holy Spirit, by means of the outward law (ver. 14, ss.) a law has arisen, so that this law of God, engraven upon the νοῦς (ver. 25), and not the νοῦς itself, in its natural condition, opposes that law of sin, which from without attacks the new law in the νοῦς, (ver. 23). What Paul calls νοῦς, is the ψυχὴ itself, as discerning, and in so far both passages are alike; and yet again they are unlike, inasmuch as Peter speaks here of believers (not mere legalists), whose whole soul participates in the contest with sin—the will not less than the apprehension—that is, in so far as both have been enlivened by the Holy Spirit. So then Calov's interpretation appears to us to be the fullest and most correct; *Non tantum pugnant cum animæ bono, sed etiam cum ipsa animæ regenitæ natura, quæ spiritualis est. Totus homo interior, qui per Sp. S. renovatus est, intelligitur.*

V. 12. τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάζωσι τὸν Θεὸν ἡμέρα ἐπισκοπῆς.

Upon ἀναστρ. see I. p. 218, s. ἔχοντες forms the opposition to ἀπέχεσθαι, v. 11. It is here used in such a way, that καλὴν is, properly, to be regarded as a predicate: have your walk good = let your walk be, and continue good. Comp. v. 16, and especially ch. iv. 8. This whole verse is merely a participial-clause, because it depends upon what goes before, and in that lies already inclosed. (Upon the cases Hensler and Hottinger remark justly, that the Apostle has fallen out of the construction, as the accusative ought properly to have stood. Or more correctly: Peter wishes

to make the clause stand as a separate admonition, as in v. 16. Besides, it is to be included in ἀπέχεσθαι, not in παρακαλῶ). It is for the sake of the heathen, that the outward walk is here particularly noticed, and carefulness in it enjoined. “A good walk, (says Luther) does not make us pious, but we must first be pious and believe, before we attempt to lead a good course. Even when I have such an outward walk, I must not make a gain of it, [to my justification,] but let it serve for the purpose of benefitting the heathen, and enticing them also to come to Christ, which is a real work of love.” (Comp. on v. 11: “Faith, therefore, brings us into a state of salvation; but it is the part of love to lay ourselves out for our neighbours, if we only have enough [in regard to justification.] That is, faith receives from God, love gives to our neighbour.”)—ἐν ᾧ Stephanus and Beza translate falsely: pro eo quod, *au lieu que*. ἐν here also marks the matter, the element in which,—hence the cause or the occasion, for the sake of which any thing is done, (comp. above, I. p. 112. and Winer Gr. s. 331.) ἐκ, on the other hand, marks more definitely the cause, the ground on which anything is done; the connection of this with ἐποπτεύσαντες, which Hammond, Matthai, Hottinger attempted, is not at all passable; it consequently belongs to δοξάζωσι. The only difficulty lies in ἐποπτ. standing absolutely. Grotius gives it a reference agreeably to the sense to καλῶν ἔργων, and explains it by: ἃ ἐπώπτευσαν, so that ταῦτα is properly to be supplied, which is done by Benson, or perhaps, ὑμῶν. Clericus connects it with ἐν ᾧ, and supplies the demonstrative; ut in quo vobis obtrectant,

quasi facinorosis, *hoc* adcuratius, ex bonis vestris operibus, cognito, glorificent Deum. It is only thus that ἐκ τῶν καλ. ἔργ. can be connected with ἐποπτ. But the sense would not be clear, inasmuch as the Apostle did not express what he looked upon as the ground of those calumnies, while yet, according to the present view, he expounds the ἐν ᾧ by ἐκ τῶν καλ. ἔργ. For the very works which must, on a more careful consideration, move the heathen to praise God, are at first the occasion of calumnies. Not Christianity in the abstraction of thought or feeling, but Christianity exhibiting itself in Christian works, is the object of hatred, the butt of raillery. This is clearly proved by ch. iii. 16, where the same thought is repeated with a change of words: "that in those very points or things, in which, (on account of which) they calumniate you, the enemies of your good conduct may be ashamed." It is, therefore, the most natural way to see in the ᾧ the καλῶν ἔργων, and the object of ἐποπτ. the same thing in regard to sentiment, namely, the chief object of the whole admonition, the good walk. To it also does ἐποπτ. expressly refer in ch. iii. 2, and we, therefore, take it here just as Wolf struck out its meaning: when they come to a better insight (into your walk, and the grounds of it.) ἐποπτ. is perspicere, and in the mysteries was used of those who had received the more profound explanations, in opposition to novices, (s. Suidas s. v. ἐπόπτῆς, comp. 2 Pet. i. 16.)

δοξάζειν is very naturally construed with ἐκ (so βλασφημεῖν ἐκ τίνος, on account of somewhat, Rev. xvi. 11). It stands in opposition to the καταλαλεῖν, as the good

works to the ὡς κακοποιῶν, (a word frequently used in this Epistle to denote external sins) but its object is different. “It intimates that we must not labour on our own account, that men should think and speak well *concerning us*, but that the glory of *God* must be sought,”<sup>a</sup> (Calvin). The following words manifestly indicate the time when the heathen should glorify God. Œcum. and Theoph., and after them Luther, Clarius, Raphelius, Wolf, Rosten, Wahl, understand ἐπισκοπή of the trying of the life of believers on the part of the world. But this was already expressed by ἐποπτ. and the ἡμέρα seems quite unsuited to this idea. (Pott: as often as they have the opportunity of trying you). Just as little has Bede’s interpretation: *in the last day*, to support it. ἐπισκοπή is the visitation of men on the part of God, and therefore ἡμέρα ἐπισκ. marks the time when his nearness is particularly felt. It may hence be understood of sufferings, in which God’s government of the world manifests itself: tempus afflictionis. So it is very often used in Scripture; Isa. x. 3, xxiv. 22, xxix. 6; Jer. vi. 15, viii. 12, x. 15, xi. 22; Ez. xxxiv. 11; Hos. ix. 7; Sir. ii. 14, xxiii. 20, 23, and so also here the Syriac renders it by *times of trial*; and he is followed by Grotius (with a loose reference to the Jews), Zeger, Benson, Hammond, Carpzov. Only by this exposition, the most important thing is not clear, namely, how the heathen should be brought through sufferings to glorify God? For this active expression: ἵνα—δοξάζωσι τὸν Θεόν, can hardly be un-

<sup>a</sup> Significat non esse nostra causa laborandum, ut bene *de nobis* sentiant ac loquantur, sed quærendam esse *Dei* gloriam.

derstood of the glorifying of God's <sup>primitive</sup> primitive justice through the suffering of evil, and to this, besides, there was no need of the conviction of the good walk of Christians. There only remains, therefore, the exposition which takes ἐπισκ. in bouam partem, as in Scripture usage it admits of both senses (comp γρηγορεῖν ἐπιτινί, Jer. xxxi. 28, which is doubtful). So stands ἐπισκέπτομαι, for ex. in Ps. lxxv. 9; Jer. xxxii. 41, and so also is it interpreted here by most of the fathers (Suicer, s. v. ii. a.), the Schol. in Matthæi, Lyra, Erasmus, Vatable, Castellio, Calvin, Beza, Piscator, Hornejus, Calov, Clericus, and the recent interpreters except Bolten. Taken in this sense, it denotes the time of merciful visitation, in which sense it is also used by Luke xix. 44. This exposition is the more natural, as the Apostle justly foresaw the conversion of a great number of heathens whose minds should have been greatly opened to receive the truth through the irreproachable walk of Christians.

## CHAPTER II. 13—17.

THE Apostle had given a general prescription concerning the conduct that should be maintained among heathens. Nunc ad particulares exhortationes descendit (Calvin). From the highest standing of Christians, he goes straight to their commonest obligations, from the glorifying of their royal priesthood to their subjection to human authorities.

V. 13. ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον.

The aor. pass. stands for the middle (Winer Gr. s.

214), the *οἶν* again follows. Because the Christian lives in the world, and this is full of unbelief, he must walk in such a way as to equal the best of unbelievers, and accommodate himself to the divine order of this world. But he himself is free. Hence the misunderstanding and the reproach, as if this freedom were inconsistent with the subordination, which it is thought he must now factiously resist. (The same transition as in Rom. xiii. 1).—*διὰ τὸν κύριον*, see Rom. xiii. 5; because he so wishes it, and will require an account of it (the exposition of Grotius and Hottinger: *Propter Christi præceptum*, Matt. xxii. 21, scarcely deserves to be mentioned). But if it is asked, why God desires this of us, there is no possible answer, but that he has founded this ordinance, and hence will have it respected. See Rom. xiii. 1. *Κρίσις* as well as *ἀνθρωπίνη* have received different interpretations. Theoph. and Œcum. understand thereby the government as chosen by men, of their institution. In scripture, *κρίσις* is often used for *τίθημι*, Eph. ii. 15. So also Didymus: *Potestas, quae hominum dispositione consistit*; Luther: *Quod creat et condit homo*, all the ordinances and laws of men; Zeger, Benson, Beausobre, Hottinger. A similar sense of the noun is admitted by other expositors, who render the *ἀνθρωπ.* differently. Thus Calvin interprets the former by *ordinatio* (Beza: *Civilis gubernationis dispositio*), and adds: “It is called a human ordinance, not because it is of human invention, but because it is a mode of life properly fitted and arranged for men,”<sup>a</sup> or as it

<sup>a</sup> Et humana dicitur ordinatio, non quod humanitus inventa fuerit, sed quod propria hominum sit digesta et ordinata vivendi ratio.

has been excellently set forth by S. Bochart (Opp. II. p. 1003); “Because the authority is exercised of men, and *towards* men. So that is called a rod of man, by which God chastises men, 2 Sam. vii. 14, and that a human temptation, by which he tries them (or more correctly, which does not exceed the measure of human strength), 1 Cor. x. 13.”<sup>a</sup> So also Grotius and Hensler. This interpretation asserts its preference to the first, chiefly on the ground, that according to scripture the foundation of governments is derived, not from men, but from God. This, however, affects only the Neological view of that interpretation, which easily admits another, namely, that men appear merely as the means through whom God brings into existence a governing power (s. Didymus and Calov.) It is just in this that the distinction lies between the religious and the political, since in the latter, God’s will does not make itself known, as in the former, by an immediate manifestation, but by history. Excellently Flacius: “It is called a human ordinance — — on this account, because the politics of the world are not framed on the express word of God, as true religion, but are rather set up by the power and diligence of men, as appears to us, not seeing into the secret providence of God. Besides, they only speak of human affairs, and have an eye to human advantages.”<sup>b</sup> Thus the only objection falls to the ground,

<sup>a</sup> Quia principatus *ab* hominibus et *in* homines exercetur. Sic virga hominis dicitur, qua homines castigat Deus, 2 Sam. vii. 14, et tentatio humana, qua eos idem tentat, 1 Cor. x. 13.

<sup>b</sup> Dicitur autem humana ordinatio, — — ideo quia politicae mundi non sunt speciali verbo Dei formatae, ut vera religio,

that could be brought against this interpretation, recommended by its freedom from constraint, and understood in this way, it receives a decisive ground of support. For now the words of the Apostle appear all in the highest significance toward each other. "As Christians (says he), ye must be subject not only to that which God immediately ordains through his word, but also to every ordinance, which is appointed by men, and that not from fear of their indignation (comp. Rom. xiii. 5), but out of regard to God, for this institution, though apparently devised by men, has also taken its rise with him, and is of divine appointment." So the ground becomes clear, why Peter uses the general expression *ἀνθρώπινη* (whereas, in the other case, a less doubtful expression would readily have presented itself), and the contrast is preserved between *ἀνθρ.* and *διὰ τὸν κύριον*, while the latter receives a signification for itself. We shall merely notice two other interpretations (*κτίσις* = creature), of which one supposes a needless circumlocution (the Syriac: to all men; so Erasmus, Wahl and Pott, who thinks he was the first to discover it; Beza: prorsus absurde), and the other inverts the words (Bolten).

*εἴτε βασιλεῖ, ὡς ὑπερέχοντι, 14. εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπόμενοις εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.*

With *εἴτε*—*εἴτε* the Apostle manifestly divides the sed magis ab hominibus ipsorumque, ut nobis occultam Dei providentiam non spectantibus videtur, industria ordinatae. Praeterea tantum de rebus humanis loquuntur, humanae commoda spectant. See also Gerhard, loci, de magistr., 52.



institutions, which have arisen among men, and through men, *i. e.* in a human not supernatural manner, into two classes. The peculiarity belonging to each is intimated by the  $\omega\varsigma$ , which follows both.  $\upsilon\pi\epsilon\beta\acute{\epsilon}\chi$ . consequently marks the peculiarity of the first class. On the other hand, says Calvin: Non est comparatio Caesaris cum aliis magistratibus—Paulus xiii. ad Rom. cap. ad omnes magistratus extendit. Against which we remark, that Paul certainly speaks in the plural of  $\xi\zeta\omicron\upsilon\sigma\acute{\iota}\alpha\iota\varsigma$   $\upsilon\pi\epsilon\beta\acute{\epsilon}\chi\omicron\upsilon\sigma\acute{\iota}\alpha\iota\varsigma$ , but not otherwise than as in 1 Tim. ii. 1, of all kings, for whom the Christian must pray. That, therefore, cannot prove, that  $\upsilon\pi\epsilon\beta\acute{\epsilon}\chi$ . marks a dignity which belongs to others beside kings. Didymus expounds it with grammatical correctness: regibus quidem tanquam egregium culmen habentibus: (comp. Grotius, Hornejus); but Bengel lays the sense most profoundly, in a contrast to what follows. The  $\eta\gamma\epsilon\mu\acute{\omicron}\nu\epsilon\varsigma$  are but the ambassadors and deputies of the king, (so Pilate and Felix are named. Vox generalis est et nunc procuratorem, nunc legatum Caesaris denotat; Wolf), and their specific character is also clearly enough expressed. Indeed Calvin, Est, Gerhard, refer the  $\alpha\upsilon\tau\omicron\upsilon$  back to God, in order to avoid coming too near the divine dignity of the pro-consul, but entirely against the context; for then it would seem as if they were sent only by God, but not by the king, while properly they were sent by God through the king, (comp. John xix. 11). But now the official standing of these subordinate magistrates is derived from the king; and the circumstance that their standing is derived, is, at the same time, the distinction between this and that of the king, from which it clearly follows,

that with ὑπερέχ. an office is ascribed to the king, which is not derived from men. Bengel, therefore, interprets this correctly: Supereminens, Gallis: *souverain*, (Stolz: as to the highest possessor of power; Bollen, with an improper subordinate idea: as to the highest *landesherrn*). The king is then an authority, which has to be obeyed immediately for God's sake, because it projects over all others and depends upon none. Under βασιλεῖ the Roman emperor is naturally to be understood, whom the Jews, as well as the Greeks, unconsciously often named king, (Jos. de B. J. l. V. c. 13, § 6, &c.), consequently, the same person who then, in point of fact, was in possession of the highest authority. From this it does not follow, that everywhere the supreme power ought to be lodged in the hands of one person, an opinion maintained in the face of history, which has nothing to do with the doctrine of the church and the Apostles.<sup>a</sup> But it does follow from hence, that the opposite axiom of the people's sovereignty, which has been just as absolutely and loudly asserted, can carry no weight with the Christian, although all the natural politicians of our day concur in it, along with the old Jesuit Bellarmine and his pack.<sup>b</sup> On the contrary, the Apostle

<sup>a</sup> See the Conf. Gallica, i. 39: Credimus *Deum*—constituisse Regna, Republicas et reliquas principatum species, sive hæreditario jure obveniant, sive minus; comp. the Apol. Art. XVI. quod regnum Christi—sinat nos uti politicis ordinationibus legitimis quarumcunque gentium, inter quas vivimus. Nec fert evang. noves legas de statu civili, sed præcipit, ut præsentibus legibus obtemperemus, etc.

<sup>b</sup> Cf. Bellarm. recognit. libr. de Laicis: Populus nunquam

here manifestly derives the power and authority of the emperor from no one, notwithstanding that he himself had formerly spoken of a *κρίσις ἀνθρώπινη*. For though one may arrive at power in a human way, (through conquest, birth or suffrage), the highest authority in the government, nevertheless, comes solely from God, (comp. Calov), for whose sake the Apostle commanded the emperor to be obeyed, and with him the governors of provinces, (an equally historical appointment), *tanquam a Cæsare missis, i. e. suam potestatem ducentibus*, (Grotius). From this it is, at the same time, manifest that those in office are to be obeyed only so long as they act in subordination to the supreme power. “Therefore, if the pro-consul should command one thing, and the emperor another, we ought rather to obey the superior, as Augustin says. For which reason the Christians would not adhere to Furius Camillus Scribonius against Claudius. They who teach the people otherwise, both contradict the doctrine of the Apostles, and disturb governments.”<sup>a</sup> (Grotius).

It is of the highest practical importance clearly to understand, that Scripture prescribes nothing upon the form of government, but binds the conscience of

*ita suam potestatem in regem transfert, quin illam sibi in habitu retineat, ut in certis casibus etiam actu ad se recipere possit.*

<sup>a</sup> *Itaque si proconsul aliquid jubeat, et aliud imperator, eligere debemus majori servire, ut ait Augustinus. Quare Christiani Furio Camillo Scriboniano contra Claudium non erant adhæsuri. Qui populum aliter instituunt, et apostolorum doctrinæ repugnant, et imperia turbant.*

Christians to that everywhere subsisting, and consequently subjects them to the governors, “because these have not been raised to the honour by chance, but by the providence of God. For many are accustomed to inquire too scrupulously by what right any one acquired the government: whereas we ought to be satisfied with this one consideration, that we see them exercising the powers of government. Therefore Paul cuts off the handle from superfluous objections by delaring, that there is no power but from God. And on this account it is that Scripture so often affirms it to be God, who girds kings with the sword of power, who raises them aloft, and transfers kingdoms wherever he will. (Prov. viii. 15, s.) Especially when Peter was going to treat of the Roman emperor, it was necessary to add this admonition. For it is unquestionable, that the Romans penetrated into Asia, and brought those regions under their sway, through wicked measures, rather than any justifiable cause. And, besides, the emperors who then held the reins of government had, with tyrannical force, seized the monarchy. Peter, therefore, forbids all these things from being made matter of disputation; on the ground, that subjects ought unquestionably to obey their governors, because it is only the hand of God which has raised them into power.”<sup>a</sup> (Calvin.)

<sup>a</sup> Quia non fortuito eveci sunt ad honorem, sed Dei providentia. Solent enim plerique nimium scrupulose inquirere, quo quisque jure adeptus sit imperium; atque hoc solo contentos nos esse decet, quod videmus eos præsidere. Ideo Paulus ansam supervacuis objectionibus præscidit, dum pronuntiat,

If we put the whole together, we plainly obtain the following as the doctrine of holy Scripture:

1. That the subject, as such, has simply to obey, and, consequently,
2. That the governor alone, has to consult for the welfare of the state ;
3. And further, that who is the subject, and who the governor, is to be determined solely by history.

Now, if we take the guidance of the last principle, and make by it an explanatory application of the first, there arises, first of all, a broad distinction between the situation of a Christian in a military empire, such as the Roman, or any other absolute monarchy, and his situation in a Germanic state of the west, as a historical distinction, and consequently sanctioned by the Bible. Under an Oriental despotism, a conscientious man has nothing to do but to obey ; he is purely passive, (active only in what is

*non esse potestatem nisi a Deo. Et hac ratione scriptura toties commemorat, Deum esse qui reges accingit baltheo, qui erigit ipsos in sublime, qui regna transfert quocunque voluit, (Prov. viii. 15, s.) Præsertim quum de imperatore Romano ageret Petrus, hanc admonitionem addi necesse fuit. Certum enim est, Romanos malis artibus potius quam legitima causa penetrasse in Asiam et sibi regiones illas subegisse. Deinde Cæsares, qui tunc rerum potiebantur, monarchiam vi tyrannica ad se rapuerant. Petrus itaque hæc omnia in disceptationem vocari prohibet ; quoniam subditi absque controversia, obedire præfectis suis debeant, quia non eminent, nisi Dei manu in sublime evecti.*

commanded), because he is only a subject. Therefore, what government he is under, can never be a matter of doubt to him, for he never has to exercise any discrimination upon it. It is the unconditional government of those, who hold all the power and offices of the state unconditionally. But very different is the right of citizenship in the Germanic states, in which, from the times of Tacitus, the sovereign power has not been absolutely concentrated into one point, but, like the life-blood, which diffuses itself through the whole organization, in various proportions, so does it apportion itself through the people, into numberless degrees and modifications, each having its own proper boundaries, but culminating in the heart or head of the system.<sup>a</sup> In this compact system there is a great number placed by God, not only as subjects, but also as fellow-citizens, and provided with a certain share in the governing power, exactly defined and limited through their several relationships—in the different corporations—for the exercise of which, to the good of the whole, they have themselves to give an account unto God. So, as a relative part of the government—members of corporations, electors, city-magistrates, etc.—they have also a direct obligation to maintain the existing establishment through a directly active participation, and to give a resolute opposition, within their sphere, to every illegal attempt made to change it, even if this attempt at a revolution should proceed from the

<sup>a</sup> Comp. Jarcke upon the French Revolution of 1830, p. 46,

higher against the lower branches of the government. For thereby would the usurper throw himself out of his highest sphere, and come down as a rebel into that of the lower, though legitimate part of the government, so that this could not for a moment doubt its obligation to employ the legal power vested in it for the protection of its rights, and the interests confided to its charge. In the very same condition would even a successful plunderer of thrones find himself in such a state, everywhere striking upon a perfectly lawful and hence invincible opposition, so that, to accomplish his design, nothing remains for him but to lay violent hands upon the whole framework of the empire, in all its bands and ligatures, and consequently to challenge the flower of the people, as being wronged in their just rights of government, to stand out in their defence. In the East, however, a change of dynasty is much more common; but there the successful competitor does not encroach so deeply upon the vitals, and excepting to the dethroned prince and his officials, tramples upon no rights which any one is called upon to defend, because in truth there are none. (Comp. Heidegger, *Corpus Theol.* t. ii. p. 622 : “ That governments are of different kinds, as to the manner of holding these things, that some have been granted upon equitable laws, that some are merely despotic, and that the latter permit more wrongs to be done to the subjects than the former, is clear and on all hands admitted. But it is possible also that a power may belong to the inferior magistrates against the head, which is never granted to mere subjects. For there are some not wholly subjects, such as nobles,

ephor, orders and states of the kingdom, who are themselves magistrates.”<sup>a</sup> And still better Gerhard, loci, De Magistr. polit. 437, sqq. 485 sqq.)

The Scripture doctrine of the impropriety of all resistance, against whatever form of government it may be, has always been maintained in the most decided terms by the whole evangelical church, partly in opposition to the Jesuitico-papal doctrine, according to which every bad ruler is a tyrant, every tyrant a heretic, who consequently is to be deposed—(that the first Christians did not lay violent hands on the Roman emperor, arose from their weakness, declares Bellarm. De Rom. pontif. l. v. c. 7.) And in further proof of this, see the Protestant Doctrine of the Sacred Dignity of Worldly Government, by E. Sartorius, (Marburg 1822), and the Conf. Helvet. post. “We therefore condemn all despisers of magistrates, rebels, enemies of the state, and seditious villains, all, in short, who refuse *either openly or by deceitful cunning* to discharge whatsoever duties are incumbent on them.”<sup>b</sup>

One exception from this obligation of obedience is recognized as obligatory by the whole Christian church,

<sup>a</sup> Imperia, quoad modum illa habendi, diversi generis esse, alia certis legibus concessa, alia mere despotica, et plura his quam illis adversus subditos impune licere, apertum et omnium confessione receptum est. Sed et inferioribus magistratibus adversus superiorem licere potest, quod meris subditis nunquam licet. Sunt enim quidam non absolute subditi velut proceres, ephori, ordines, status regni, qui et ipsi magistratus sunt.

<sup>b</sup> Damnamus itaque omnes magistratus contemptores, rebelles, reip. hostes et seditiosos nebulones, denique omnes quotquot officia debita præstare, *vel palam, vel arte*, renuunt (cap. 30. extr. comp. Gal. conf. § 40.)



on the warrant of the Bible. And on this account it is necessary that we have here, as always with (apparent) exceptions, a broad line of demarkation. The observation of *Æcum.* and *Theoph.* appears at the first glance quite futile. “But Peter also has pointed out what and what sort of rulers it is necessary to obey, those, namely, that execute justice.”<sup>a</sup> This limitation, which (even though not abused), like the current maxim of our day: that one is bound only to obey in that, which does not offend his own conscience, strikes at the root of all civil obedience, and would change it into mere compliance with one’s own convictions, is not at all contained in the following words.

*εἰς ἐκδίκεσιν κ. τ. λ.* It does not in any way refer to the *ὑποτάσσεσθαι*, but only expresses the end for which the emperor, and through him God appoints the office-bearers. In regard to the emperor, (for to him we referred *δι’ αὐτοῦ*), two constructions only are possible; we may suppose, with Bede and most others, that the words do not stand, “that all kings and rulers have known to punish evil doers, or praise those who do well: but simply narrate what ought to be the procedure of a good judge;”<sup>b</sup> or we may conceive, that the discourse here is not properly of good judges, or that which judges ought to do agreeably to the will of God, but of the design with which

<sup>a</sup> *Ἰδεῖξτε δὲ καὶ αὐτὸς ὁ Πέτρος, τίσι καὶ ποίοις ἄρχουσιν ὑποτάσσεσθαι δεῖ, ὅτι τοῖς τὸ δίκαιον ἐκδικοῦσιν.*

<sup>b</sup> *Quod omnes reges, vel duces, vel malefactores punire vel laudare bonos noverint; sed quæ esse debeat actio boni iudicis simpliciter narrat.*

the emperor had appointed them. The latter is manifestly the more correct, though the more difficult of the two. If, however, we consider the appellations *κακοποιῶν* and *ἀγαθοποιῶν* in the reference in which they here stand, so that those shall thereby be denoted who act contrary, or according to the civil laws, and the commands of the governors, all difficulty at once vanishes. No tyrant has ever appointed deputies, in order to punish those who comply with his will, and to praise those who withstand it. Rom. xiii. 3, can only be understood thus: But whosoever does well in this manner, by yielding obedience to the government, that is, a civil obedience, and does so for conscience sake, he acts well also before God; so that the meaning of *ἀγαθοπ.* (and its opposite) is not lowered through this reference. Considered in this point of view, the remark of Calvin then also affords light: “that no tyranny ever was or could be imagined so savage and unprincipled, as that some appearance of equity did not appear in it. For God never suffers that order of men to be so far lost in wickedness, but that some features always appear: and then, that kind of government, though corrupt and depraved, is yet better and more advantageous than anarchy.”<sup>a</sup> (*Ἀναρχίας γὰρ μείζον οὐκ ἔστι κακόν.* Sophocl. Antig. 672.) And

<sup>a</sup> Nullam unquam fuisse, vel posse cogitari adeo salvam et effrænam tyrannidem, in qua non appareat aliqua aequitatis species. Deus enim nunquam hominum improbitate ordinem istum sic extingui patitur, quin lineamenta quædam semper appareant; deinde genus regiminis quamvis deforme et corruptum, melius tamen sit et utilius *ἀναρχία*.

through this again the historical remark of Hornejus is explained: "Although bad kings and princes, both directly of themselves, and also through their ministers and magistrates, often oppress the good and exalt the wicked, yet that is scarcely ever wont to be done openly or by public authority, but with secrecy and the aid of calumnies. Peter, however, speaks of that which is done by public authority, as governors were formerly sent into the provinces."<sup>a</sup> It is, therefore, only private hatred and the like, which conceals itself behind the appearance of right, but on that very account (in order to keep up this appearance), permits right, generally, to stand, and only punishes the disobedient, whereas anarchy, for the most part, destroys all right, and makes the obedient the objects of its persecution. "For tyranny," adds Hornejus, "harasses many, but anarchy and sedition overwhelms all, and the whole state together;"<sup>b</sup> or, as Luther (Walch. Th. x. p. 413), expresses it: "Anarchy has no reason, and commonly presses more upon the blameless than the guilty, and always produces more evil than good."<sup>c</sup>

<sup>a</sup> *Quamvis reges et principes mali tum ipsi per se, tum per magistratus et ministros suos sæpe bonos premant et malos extollant, non tamen publica auctoritate aut aperte id fieri fere solet sed occulte et per calumniam: Petrus autem de eo loquitur, quod publica auctoritate fit, sicut præsides olim in provincias mittebantur.*

<sup>b</sup> *Tyrannis enim multos vexat, ἀναρχία autem et seditio omnes et totam remp. evertit.*

<sup>c</sup> *Comp. the same testimony of experience from the mouth of the English statesman, Sir W. Temple, in J. G. Muller's Epistles on the Study of the Sciences, p. 230, s. 2d ed.*

The only true exception is given by Didymus on this place, who, in general, speaks very sensibly upon it, namely, when “the government commands any thing contrary to the will of God. Wherefore we must resist even to the death, if, at any time, they desire us to do any thing contrary to Christ,” etc.<sup>a</sup> only, that the expressions are still too indefinite. Anselm, however, has rightly expressed the principle, and, indeed, grounds it in the same way, for which he is entirely indebted to the evangelical churches: “Since we consist of a soul and a body, and so long as we are in this temporal life we still use temporal things for the support of that life, it behoves us, in regard to that part of us which pertains to this life, to be subject to the powers that be, but in regard to that wherewith we believe God, and are called into his kingdom, we ought not to be subject to any man, who seeks to subvert that in us, on which God has thought worthy to bestow the gift of eternal life, etc.”<sup>b</sup> The passage Matt. xxii. 21, which Anselm likewise brings in here, has but a very remote connection with this

<sup>a</sup> *Contraria voluntati Dei percipiunt [præcipiunt] Quapropter etiam reluctandum est usque ad mortem, si quando voverint extra Christum nos facere aliquid, etc.*

<sup>b</sup> *Quum constemus ex anima et corpore, et quamdiu in hac vita temporalis sumus, etiam rebus temporalibus ad subsidium ejusdem vitæ utamur, oportet nos ex ea parte, quæ ad hanc vitam pertinet subditos esse potestatibus,—ex illa vero parte qua Deum credimus et in regnum ejus vocamur, non debemus subditi esse cuiquam homini, id ipsum in nobis evertere cupienti, quod Deus ad vitam æternam donare dignatus est, etc. (On Rom. xiii. beg.)*

doctrine, as viewed in its relation to the context, it means no more than the following : “ Since ye, who expect your theocracy, have already subjected yourselves to the Roman emperor, and—which is the mark thereof, (Lightfoot in lo.)—have received his coin, ye therefore owe tribute to him and not to God, whom, at any rate, ye no longer consider as your king, from whom ye do not receive your coin, and who also does not desire it of you.” The general sense can never be destroyed by this connection, and least of all can it be raised into an axiom for the separation of church and state, although certainly this passage acknowledges the morality of that separation under circumstances similar to those, in which the Jews were placed, *i. e.* under an unchristian government : “ God has ceased to be the ruler in your land, and the emperor is now come into his room ; henceforth ye owe tribute to him, and every thing in general which ye receive from him ; but this does not loose you from the obligation of devoting to God, what he himself has given you.” This latter place, then, proves what Anselm expressed in his last words, (comp. Tertull. de Idol. c. 15) ; as it also proves, that a government which acknowledges that its authority comes from God, and bears his image, must use it to his honour, and in the service of his word. To this entirely agree Acts iv. 19, ver. 29, where the ground of the obligatory disobedience is, at the same time, given as obedience toward God. According to these passages, we could allow the refusal of obedience *only* to a command, the opposite of which has been openly and expressly commanded by God, (comp. Lampe, deline-

atio theol. activae, p. 406), consequently, to nothing but that, the opposite of which Scripture has laid upon *us* as the obligation.

We return now to the close examination of the words, which intimate the end for which the rulers of a land are appointed. To execute righteous judgment, the Bible points out in general as the office of government, Prov. xvi. 10, 12; 1 Kings x. 9; Rom. xiii. 3, s. To this particularly belongs the punishment of evil-doers, Prov. xx. 26. Carrying it farther than Scripture, however, people expanded the other side of righteousness, and came to the belief, that rulers were obliged to be, for the rewarding of those who behaved well. ἑπαινος must include in it this idea of reward. Among the Greeks, (remarks Erasmus upon this), what Plato has taught in his republic, the laws not only threatened punishment to those who behaved ill, but also, with the offer of rewards, invited them to duty."<sup>a</sup> This, however, must always be regarded as an obligation merely of wisdom, arising out of its care for the public welfare, not as an obligation of justice; for the very circumstance, that disobedient citizens deserve punishment, proves that simple obedience can make no pretensions to reward, (extraordinary services form a natural exception.) The preservation of the state, and along therewith, the peace and rights of individuals, is their reward, and what Christians should entreat of God as condu-

<sup>a</sup> Apud Græcos, id quod Plato præcipit in sua rep., leges non solum minabantur poenam male agentibus, verum etiam præmiis invitabant ad officia.

cive to their piety and the extension of the kingdom of God, (1 Tim. ii. 2, with the context). There is therefore, no necessity for taking ἔπαινος here in a wider sense. But it may be asked whether, as a general thing, and especially at that time, Christians actually received the praise of good works from unbelieving governments, as Paul so expressly affirms in Rom. xiii. 4, and is also implied in ch. iii. 13 of our Epistle? In answer to this, we have merely to bear in mind, that here the discourse is entirely of civil relations, in which, certainly, every government must acknowledge the excellence of truly Christian subjects. But faith lies beyond these, and for that they may not only persecute Christians, but also declare them to be rebellious subjects, (according to the heathen and Hobbian rights of nature), comp. ch. iii. 14, 17; iv. 14, 16. And, for this purpose, as we remarked above of private hatred, hatred of the faith conceals itself behind the rights of government, and the persecuted Christian is punished for his faith alone, and in appearance only for his disobedience, (see the Apologists). It remains, therefore, true with him also, that the fruit of the civil obedience which he performs, is not punishment, but the praise, of which even his enemies cannot deprive him,<sup>a</sup> and which very often, in the long run always mitigates religious persecution (comp. v. 15), while that connection of civil disobedience with the maintenance of the faith, as history teaches, strengthens the persecu-

<sup>a</sup> Comp. for ex. Plin. ep. X. 97 (ad Trajan): *Nihil aliud inveni, quam superstitionem pravam et immodicam.*

tion.—ἀγαθοπ. corresponds to καλ. ἔργ. v. 12, as κακοπ. stands there also. The reference to what is civil is most strongly expressed by Bolten, and is also pointed out by the Schol. in Matth. p. 58.

V. 15. ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιῶντας φημοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν.

The Apostle now mentions the ground for which the Christian must obey civil authorities, διὰ τὸν κύριον, (v. 13). We have already remarked, that in this, he does not allude to any particular declaration of Christ, but to the will of God in general, as reigning in the world, and as declared in Scripture. First, Peter has set forth the position quite generally, that Christians must, by a good behaviour, put their enemies to shame. From this he derives the sentiment, that they must first of all obey the government, for the sake of God, (for that this is good and might put the enemies to shame, who often particularly suspect Christians on this score, is abundantly obvious); now he reverts to the general precept, while at the same time he connects with it this special command, and expresses the thought, that this shaming of the enemies must not be regarded as a piece of worldly prudence, but the command of God, and therefore to be actually done for the Lord's sake, for the salvation of unbelievers, the relation which he has particularly in view.—φημοῦν (corporeally, Deut. xxv. 4; spiritually, Sirach xx. 29, and in the New Testament frequently), τὴν ἀγνωσίαν, *to put a muzzle on ignorance*, so that it cannot any longer proclaim its false judgments. Such a construction of this verb with abstract nouns



is not uncommon.<sup>a</sup> Quod de bonis male loquebantur ethnici, partim tribuit (P.) amentiaë, partim ignorantiaë (Erasmus). Praeterquam quod incredulos appellat stultos, notare vult, quam habeant causam maledicendi, nempe quia Deum ignorant. So Calvin (comp. 1 Cor. xv. 34, John xvi. 3; ἀγνοσία, however, as Calov has remarked, may also refer to the ignorance of heathens in regard to the christian life (comp. 2 Pet. ii. 12: ἐν οἷς ἀγνοοῦσι, βλασφημοῦντες), so that the sense is: They now judge of things of which they have no knowledge, even because they are ἀφρονες, i. e. (unbelieving and consequently) incapable of judging, bereft of understanding (נב); in this incapacity of considering your course of life from its true point of view, they mistake it and calumniate you (v. 12); therefore sustain such an appearance of goodness, that they must at least acknowledge your civil morality, and cease to suspect your walk (whereby they become ready for their own conversion, v. 12). Quite similar is the exhortation of Paul in Rom. xii. 21: μὴ νικᾷ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν, upon which, in like manner, immediately follows the admonition to civil obedience.

V. 16. ὡς ἐλευθέροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.

This verse can scarcely be connected with ver. 13; neither is it necessary to consider it as abrupt, since we can very well regard it, with Lachmann,

<sup>a</sup> Joseph. de B. J. l. VI. c. 4: φιμούμενοι δὲ τὰ γὰρ πάθη τῶ φόβῳ. More examples may be seen in Kype in lo. and on Matt. xxii. 12.

as a premise to what follows: "As those who really are free, that is, not, what stupid calumny asserts, as revolutionists, whose love for freedom is merely an appearance, under which their selfish passions would vent themselves (this is the negative description of true freedom), but as servants of God (the positive, Rom. vi. 18, comp. above, Vol. I. p. 76, sq.) Zeger: "As free with that liberty, whereby ye have been discharged from the bonds of sin, and redeemed from the service of the devil (comp. John viii. 32, 36; Rom. vi. 22), not with that liberty which should make you think of being able to sin with impunity;"<sup>a</sup> as servants of God, and thence also servants of those whom God commands you to serve (Grotius.) These words are also, as Chrysostom (in *Œcum.*), Calvin and others, take them, a prolepsis, in which Peter deprives those persons beforehand of the pretext which they might be ready to throw in as an objection from their spiritual freedom—and such persons were not wanting then. To the same effect, Paul, in Gal. v. 13, warns us, that Christian freedom is not freedom *εἰς ἀφορμὴν σαρκὸς* (the opposite is the *δουλεύειν δι' ἀγάπης*); and Peter himself teaches, that Christians must shun, as heretics, those who *ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς* (2 Pet. ii. 19.) = to whom freedom is only an *ἐπικάλυμμα τῆς κακίας* (*ἐπικάλυμμα* = *προκάλυμμα*, *παρακάλυμμα*, upon which metaphorical use of it Kypse brings forward many examples.)

<sup>a</sup> Ut liberi ea libertate, qua soluti estis a nexibus peccatorum et redempti a servitute diaboli, non ea libertate, qua impune vos arbitremini posse peccare.

How necessary it is for Christians to keep themselves separate from these people, the whole history of the church teaches. Luther says concerning it: "We have now, by God's grace, again discerned the truth, and know well that it is but miserable delusion, which the pope, bishops, priests and monks, have taught, established and enforced, etc. This freedom we must hold fast, etc. Now, while such constraint of human doctrines is taken away, and Christian freedom is preached, those profligate persons are at the same time cut off, who are without faith, and would be accounted good Christians, because they reject the authority of the pope; those who will do nothing, neither what the world [earthly government] nor what God would have them do, remaining in their old, disorderly nature, howsoever much they may make their boast in the gospel."

V. 17. πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπήτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

From the admonition to obedience, the Apostle returns back to the general precept, which requires a blameless walk among the heathen, ver. 12, and repeats this in its particular reference to the general relations that require subordination, ver. 16: "Since ye are truly free = the servants of God, treat (τιμήσατε) all with deserved honour; love the brethren, fear God, honour the king." A want of respect to fellow-citizens, even to equals, and a want of love toward those that are connected with us, is justly regarded among the heathen as proof of a deficiency in the fear of God. The pious man every where proves

himself, by his respect to existing rights, to be animated by the fear of God, who established them; and he fights against himself, when he seeks to supplant them by the arbitrary introduction of others, whether new or old. While the Apostle ascends from the general relation of brothers, to that which we hold towards God, there is formed a climax, which, however, appears to be weakened by the addition τὸν βασιλέα τιμᾶτε. But a particular stress is laid upon this, as it closes the section on civil obedience, and its connection with what precedes is natural and obvious (comp. Calvin and others on ver. 13, 15.) The very same connection is found in Prov. xxiv. 21: φοβοῦ τὸν Θεόν, υἱέ, καὶ βασιλέα.—In the first clause, either τιμῆσατε is not taken in its full strength by expositors (= show respect to every one, Luther; nullos esse negligendos, Calvin, Beza, Wolf), which will not pass, however, on account of the τιμᾶτε immediately following, or πάντας is restricted, by Erasmus for ex., more acutely than simply, by a reference to the distinction between believers and unbelievers, (not only to the Christians, etiam ethnicis dignitate praeditis), or by a mere allusion to it in thought: nempe quibus honos aliquis debetur (Grotius, Bengel.) This limitation has for its support Rom. xiii. 7, which stands also in the same connection with ours, since the obligations to obedience, honour and love, are there united together (only in an inverted order.) Upon the middle one, Paul thus expresses himself: (ἀπόδοτε) τῷ τὸν φόβον, τὸν φόβον, τῷ τὴν τιμὴν, τὴν τιμὴν. But we have no right to limit by this the sentiment of Peter, which declares honour to be due

to every one; and we hence expound most correctly with Flacius: unicuique suum locum et debita officia exhibere, so that the meaning of *τιμήσατε* is modified through that of the *πάντας* itself, as the sense of a subsequent clause is: honour the king, as a king ought to be honoured. The three presents express the continued exercise of what is required.—*ἀδελφ.* abstr. pro concr. as above *ιεράτευμα*, ver. 9. Sic Cyprianus, ep. 24 et 32, fraternitatem salutat (Wolf.) See more and more exactly in Winer's Pfinstprogr. 1831, de abstracti pro concreto positi in N. T. caussis et finibus. Upon *φοβ.* and *τιμᾶτε* Œcum. and Theoph. remark: "observe the accuracy with which he says, that fear is to be rendered to God, but to the king honour - - ; for he knew that fear toward God prevails, and honour toward kings."<sup>a</sup> (Matth. x. 28.)

## CHAPTER II. 18—25.

V. 18. *οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.*

Alia hypothesis est illius theseos, ver. 12, (Flacius.) For similar admonitions to slaves, see Eph. vi. 5—7. Col. iii. 22—24. 1 Tim. vi. 1. Tit. ii. 9, s.—Under *οἰκέται*, we can, with Calvin and Calov, comprehend free servants, which seems more correct than with

<sup>a</sup> *σκόπει τὴν ἀκρίβειαν, πῶς τῷ Θεῷ τὸν φόβον φησὶν ἀπονέμειν, τῷ βασιλεῖ δὲ τὴν τιμὴν, - - ; ὁ γὰρ εἰς τὸν Θεὸν φόβον νικᾷν οἶδε καὶ τὴν εἰς τοὺς βασιλείας τιμὴν.*

Grotius to take it as synonymous with *δοῦλοι*. The expression *δεσπ.* = *κύριοι* is also used by Paul, (Tit. ii. 9. I Tim. vi. 1.) On *ὑποτασσ.* (medium) Bengel remarks justly: Part. pro imp., pendens ab *ὑποτάγητε*, ver. 13. Unde imperativi forma per zeugma repeti debet. Hottinger, on the other hand, finds the imperative, on which *ὑποτασσ.* depends, in ver. 17 (*πάντας τιμήσατε*); the best way is to reckon, that Peter, in ver. 11, 12, gave the general exhortation, then in ver. 13, through means of the words: *ὑποτάγητε οὖν πάσῃ ἀνθρ. κτίσει, δ. τ. κ.* passed on to the first particular, which he closed with a repetition of the general precept, ver. 16, s., and now begins the second particular, which at once depends upon that general precept and that transition, as also upon this repetition. That the use of the form of the participle is not without signification, is rendered clearly manifest from this, that Peter constantly uses it in the following corresponding sections, ch. iii. 7, 8 (where even adjectives stand so), and 9. He considers these obligations as having been all already comprised in the exhortation to a good conduct, and to the observance of subsisting relations, so that it did not need a separate command, but only a putting in remembrance, and the meaning is simply this: Accordingly let your servants be subject to their masters, without anything further; in like manner, your women to their husbands, etc. *Οἱ οἰκέται* may then be regarded as an address of command (Winer, Gr. p. 154), yet it seems better to consider the expression of the third person, as in ch. iii. 1, where it must be so, on account of what follows. Verse 19 is then the address direct, and adds thereby to the liveli-

ness of the style. The *παντι* has suffered many an interpretation; under which Cornel. a Lapide understands the threefold fear of punishment, guilt and vexation. We take it more correctly as designed to strengthen the *φόβος*, which the moderns particularly endeavour to weaken as much as possible (Hensler: reverence.) But Paul enjoins the same thing in Eph. vi. 5, *μετὰ φόβου καὶ τρόμου*, for this fear may be exercised without any *ὀφθαλμοδοουλεία*, without the design of pleasing, inasmuch as one thereby obeys the will of God, which subjects slaves to their masters, who therefore are acted by fear toward God, and not toward men (Matt. x. 28); comp. Eph. vi. 5—8. Col. iii. 22, ss., below on ver. 19.—*ἀγαθός* denotes, as well that one is good in one's self, as kind towards others, like our word *gut* (good.) *ἐπιεικ.* expresses this latter idea still more particularly, as it was the most important for slaves. But here the Apostle expressly directs, that fidelity to the obligation is not to be determined by the question, whether the master is good and gentle or *σκολιός*? This latter word stands in opposition to those two others, and as nothing is more common, than for a contrast to two ideas to be expressed by *one* word, when this is sufficient, so it is quite unnecessary for some expositors (Grotius, Bolten, Hott.) to read *δυσκόλοις καὶ σκολιοῖς*, an alteration, which was introduced by the Vulg. rendering the expression of the text by the similar Greek word *dyscolis*, and the Syriac, which very correctly unfolds the meaning of the word in its two parts. *Σκολιός* = *נלל* (*נלל*) is used primarily of crooked ways, Isa. xl. 4. Luke iii. 5, and thence metaphorically of the ways, in which the ungodly walk, Prov.

ii. 15 (of ἡλ, σκολιάζειν, Prov. xiv. 2); then of a cross, perverse disposition, for ex. Prov. iv. 24: σκολιὸν στόμα (a mouthful of crooked motions), καὶ ἄδικα χεῖλη. So in Hesiod (see Wolf in lo.):

ῥεῖα δὲ ἰθύνει σκολιὸν, καὶ ἀγήνορα κάρφει  
Ζεὺς ὑψυβρεμέτης.

It, therefore, denotes perverseness, as well in its own disposition, as in the treatment of others; the Syriac, Pott, Hottinger: *perversi et asperi* (= *διστραμμμένοι καὶ δύσκολοι*), by which it appears as a perfect contrast to *ἀγαθ. καὶ ἐπιεικ.*; Hensler exactly, *perverse*.—There arises, from this passage, the important moral precept, that he, who has to obey, must make the design and disposition of his master just as little as the behaviour of the latter toward him, the measure of the fulfilment which he gives to his obligations; and what we said above of the condition of subjects in countries, where they are in a state of vassalage to the prince, receives here a new confirmation. The slave has no right to elevate his condition otherwise than by the consent of his proprietor, and to have this done is not a matter of necessity, although freedom is better, (Philem. 1 Cor. vii. 26, s.) The idea of an absolute human right to bodily freedom, is entirely foreign to Scripture and contrary to it.

V. 19. Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσγων ἀδίκως.

As concerning the first words, interpretes alii sic explicant: Hoc vobis Dei favorem conciliat; alii: Hoc gratum est Deo. The first exposition is pre-



ferred by Pott, which he supports by referring to the *ποῶν γὰρ κλέος*, that follows in ver. 20, but without any one being able to discover what this can prove in its favour. The metonymy is without example, and the sense, which this exposition gives, contrary to Scripture. It was hence better expounded by Œcum. and Theoph.: “This also obtains acceptance with God,”<sup>a</sup> so that the sense is the same as in 1 Tim. ii. 3; v. 4. Col. iii. 20. So Luther, Calvin, Vatable, Grotius, Wolf, Hottinger, etc. *Χάρις* is in consequence commonly taken for = *χαρίεν*, an object of God’s favourable regard. In this exposition there is just one thing striking, that here, where the expression occurs for the first time, the *παρὰ Θεῷ* is wanting, which belongs to it in ver. 20 for ex., and in some copies, and the Syriac, is also supplied here. We might hence strike out the interpretations: This is grace = to be regarded as grace, if one for God’s sake can suffer,—and then ver. 20: This is real grace, also in God’s sight, Deo iudice.—On *λύπαις*, see above, on ch. i. ver. 6.—*ὑποφέρειν* is not simply *pati*, sed *patienter preferre*, ut *ὑπομένειν* vs. prox. (Hott.), comp. *ἐπιτελεῖν*, chap. v. 9.—*διὰ συνείδησιν Θεοῦ* Hornejus and Heinsius understand of God’s consciousness; Wolf of our conscience, of which God testifies, that it is good (comp. Rom. ix. 1, Sim. Bengel, Stolz: “conscientiousness before God!”); Corn. a Lapide rightly indeed, but with a false reference, of the apprehension of God, for whose sake Christians suffer; against which Est and Calov properly object, that the suffer-

<sup>a</sup> τοῦτο καὶ παρὰ Θεῷ τυγχάνον ἀποδοχῆς.

ings of Christians, on account of their faith, is not here the subject of discourse. *Συνείδησις* is not at all in its primary signification, as it has been often taken, and as Wahl interprets it, “the consciousness of the relation of my manner of feeling and acting to the moral law,” which latter idea also is not in the remotest manner contained in that of the word. It signifies, originally, joint knowledge about any thing whatever. Then (as *συμφράζομαι* signifies to take counsel with any one and also with one’s self), it signifies next, the consciousness of one’s self and of one’s actions, the consciousness, which everywhere attends a man and communicates with him as it were in the knowledge of his actions, hence then further, his reflection thereupon, (comp. Rom. ii. 15, *τῶν λογισμῶν, κ. τ. λ.*). So in 1 Cor. viii. 7, *ἡ συνείδησις τοῦ εἰδώλου* signifies the knowledge, which is had with the idol, as forming a kind of situation, including also the thoughts which one entertains upon the carriage proper for him to observe toward the idol. (All believers, says the Apostle, have knowledge in the foundation, ver. 1, but yet all believers have it not; for some know, indeed, what images are, and hence eat of their sacrifices, but not without polluting themselves, because their knowledge is not sufficiently strong to overcome their doubts and misgivings; they have only an imperfect *γνώσις*, and yet act as if they had one strong and complete, whereby they bring upon themselves inward reproaches). So in Titus i. 15, it is said of the impure, to whom much, that is external, appears also impure, though not forbidden by God, *μεμΐανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συν-*

*εἰδησις*, their manner of thinking and feeling as well as their conscience, (the reflection of the *νοῦς* upon itself). The *συνεἰδησις*, therefore, according to Scripture, as also according to experience and common Greek usage (= τὸ ἐαυτῷ συνεπίστασθαι), is something entirely subjective, something changeable, which can give us no objective certainty, although it is the organ of this, but is nothing else than our own knowledge or representation, whether of other things or of ourselves. So Justin Martyr says of the heathens, that ἐν συνειδήσεσιν ἐχθραῖς they brought that as an objection against others which they did themselves (Dial. c. Tryph. p. 320), and there consequently is a hostilely-inclined, an evil *συνεἰδησις* as well as a good one, (Heb. x. 22), one defiled, which needs purification in the blood of Christ, (Heb. ix, 14),<sup>a</sup> or from which our heart must be purified, (Heb. x. 22), as well as a pure or purified one. On this account Paul appeals in Rom. ix. 1, for his justification, not at all to his conscience *alone*, which can exculpate a man only subjectively, (inasmuch as it is a not-consciousness of blame), but to the testimony which his conscience gave him, as replenished by the presence and power of the Holy Spirit. (The *συμμαρτυρούσης* there denotes nothing else and nothing more, than the organic union of conscience with the Holy Spirit, which deposited the testimony in him, so that it bore witness with him, just as in Rom. viii. 16. comp. ii. 15.) Accordingly, the whole doctrine

<sup>a</sup> Cf. Quaest. et respons. ad Orthod. in Justin's works, p. 417: τῆς δεσποτικῆς σαρκὸς καθαριζούσης τὸ συνειδὸς τῶν ἐσθίωντων αὐτὴν ἀπὸ πάσης ἀσεβείας.

concerning conscience, in the biblical sense, belongs more to psychology than to theology. (It appears in the latter sense, first among the schoolmen; see thereon Schwarz, *Ethik.* p. 109—114, whose theory we could not otherwise adopt, and Staudlin's special history of this doctrine.)—The *συνείδησις Θεοῦ* is then, the knowledge of God, and it is so interpreted here with one voice by the best expositors. Only some make unnecessary and arbitrary limitations, for ex. Calov, (*quia conscius est, id Deum velle et Deo gratum esse, to which certainly the general idea must, on account of the connection, primarily refer*). Grotius thinks: *hic per metonymiam objecti dicitur conscientia ejus, quod quis Deo debet.* But how much more simply Zeger: *quia Dei habent scientiam, optimeque divinae sunt voluntatis conscii!* (comp. Pott and Hottinger). In the knowledge of God is comprehended the knowledge of his will, (and therefore our duty), as also of his redeeming and rewarding righteousness, (comp. on chap. i. 17). Peter, therefore says here, in these words, what Paul sets forth at large in Col. iii. 23, s., when he exhorts the slaves: Be obedient to your masters after the flesh in all things, *φοβούμενοι τὸν κύριον* (al. *Θεόν*)—*εἰδότες ὅτι ἀπὸ κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας.* Calvin here excellently unfolds, how those, who act towards men, as these to them, and who, consequently, obey only good masters, fathers, or husbands, have their reward here, because they do not serve Christ, but only men, (Luke vi. 34.)

V. 20. *ποιὸν γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολα-*

φιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῶ.

Calvin, (and Benson) suppose, “ that Peter here does not speak simply, but comparatively, since this were some slender praise, to bear deserved punishment with a quiet mind, just as it is the part of an innocent man, who does not refuse to bear injuries from men, because he fears God alone.”<sup>a</sup> However, Calvin thinks, that the question may, perhaps, be applicable here, whether any one bears patiently a deserved punishment from fear of a greater, not from the fear of God, (?) which certainly deserves no praise. That first remark is, indeed, just, but the thought is more correctly defined by Flacius: “ God indeed wishes that they also, who are guilty should bear punishment with patience, and that too is a work acceptable to God, when any one discharges it in true faith, (comp. Luke xxiii. 41.) but he does not look upon that as a martyrdom and a sacrifice, as it were by itself, and peculiarly acceptable. To this applies that common saying: that it is not the suffering, but the cause, which makes the martyr.”<sup>b</sup> All undeserved suffering, which is borne patiently through faith, is

<sup>a</sup> Petrum hic non simpliciter, sed comparative loqui, quoniam haec tenuis et obscura laus sit, justam poenam æquo animo ferre, praeut est hominis injurias, tantum quia Deum timet.

<sup>b</sup> Vult quidem Deus, ut etiam sotes patienter poenas perferant et id quoque opus Deo gratum est, si quis tale opus in vera fide praestet (Luke xxiii. 41.) Sed non habet id pro martyrio et illo quasi singulari acceptissimoque sacrificio.— Huc facit illa communis sententia: non supplicium, sed causa facit martyrem.

quite similiar to a martyrdom on the part of the sufferer, even though it is not inflicted because of his faith on the part of the agent. But that any one, who has deserved punishment, should bear it patiently, is his just and bounden duty, and cannot of itself be considered as divine grace. Grotius endeavours to remove this whole difficulty, by not assigning to *ὑπομ.* the signification of patient endurance, which it elsewhere has. But in the very next clause, which is quite parallel to the present one, it has this signification.—For the rest, the Apostle here by no means demands, that blamless sufferers should renounce the protection of the civil laws, but only that when the civil authorities themselves expose them to unrighteous maltreatment, they must not resist it of themselves, nor illegally flee from it. The reading *ποῶν γὰρ κλέος* is rather suspicious, comp. Jas. iv. 14. Luke vi. 32, ss.—*εἰ ἀμαρτάνοντες κ. τ. λ.* Erasm. (paraph.): si quum ob malefacto colaphis caedamini suffertis *κολαφ.* (against which the silly reading *κολαζόμενοι* is not to be thought of), the customary manner of punishing or abusing slaves and attendants (giving strokes of the fist, boxes on the ear), comp. Matth. xxvii. 67.

*ἀλλ' εἰ κ. τ. λ.* Si, quum beneficiatis et tamen affligamini, suffertis (Erasm.). *ἀγαθοπ.*, as is quite obvious, has, in the whole of this section, never the sense of doing good, but of acting rightly. On *ὑπομ.* see above, on *χάρις* on v. 19. Lachmann's reading (with *γὰρ*), appears to be of recent origin.

V. 21. *Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν*

ὑπὲρ ὑμῶν, ὑμῶν ὑπολιμπάνων ὑπογραμμῶν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ.

To do good and to suffer patiently, is the general calling of a Christian (ch. iii. 9). For, as Paul says, we must, through many tribulations, enter into the kingdom of God, Acts xiv. 22 (Immler). The opposite interpretation of Vatable (*vocati estis, subint. ab heris*) deserves no refutation. On the other hand, Calvin errs in thinking that the address is here directed to all Christians. Flacius says better: *Alia ratio, a communi omnium Christianorum sorte, conditione aut vocatione.* The first ground was that of the divine satisfaction in general, or the circumstance that a blameless sufferer acquires favour and renown before God; now Peter gives this ground a more definite reference to Christ and Christianity, through which the admonition becomes more lively and energetic. The ὅτι must not be explained here by a less significant particle (Pott: = γάρ). It is only to be inquired, what according to the sense is thereby referred to, and that is manifestly not ἕπαθεν only, but also the whole participial-clause, which does not add a sort of third idea, but belongs to that second one which unfolds the ground of the first (the ἐκλήθητε γάρ). Ye are thereunto called, *because* Christ *also* suffered, namely for you, leaving for you a pattern; *i. e.* Ye must patiently suffer, being innocent, as Christ also innocently suffered (not for himself, but for you), that you might follow him. The scholar is not greater than his master, but must emulate his example, Matt. x. 24, s. John xiii. 16. The πάσχειν ὑπὲρ ὑμῶν, and the ὑμῶν as far as αὐτοῦ are in themselves two different things, which, however,

were simultaneously accomplished in the same act of suffering. For the suffering of Christ was at once a suffering for our redemption, and a pattern how we ought to suffer. By the *καί* it is indicated that the Apostle considers the suffering of Christ in its resemblance to those of which he was speaking, *i. e.* as undeserved; by the participial clause he determines this similar suffering more closely, as designed for an example; but the words *ὑπὲρ ἡμῶν* express in one respect, that similarity still more closely, in that they contain the idea of innocence; but in a positive respect they contain a thought, which does not seem to apply here. Hence many (for ex. Benson) would dissolve the meaning of this in that of the following, while they say: even in this he suffered for our good, that he gave us an example of undeserved steadfast suffering. But, if we come to look at the admissibility of this explanation, this difficulty will be found to return strengthened and invincible, in what follows. Immediately after a description of the sufferings of Christ, which manifestly is nothing else than a separate delineation of the *ὑπολιμπάνων ὑπογραμμών* there follows, in the same relative form, clauses which just as manifestly contain the separate delineation of *ὑπὲρ ἡμῶν*, (see below.) The Apostle, therefore, designs here to mention the real worth of the sufferings of Christ. (None but poor expositors think of negligence in their author, until they have been at pains to satisfy themselves, whether he really had no design in view. And this will be readily comprehended by him, who has understood, that without it, even the benignity which enters into the thought of Christ's



sufferings, (as a pattern to be imitated,) loses all objective worth. For, in the first place, what so distinguishes the sufferings of our Lord from those of a hundred other patient and resigned martyrs? That the eyes of those who cannot discern him to be the Son of God, should be able to perceive in his sufferings, a peculiar divine purity, may well be doubted. But then, secondly, what should bind us to follow his example? Peter wishes here to set forth the ground of our calling, to suffer patiently; but to this an example is not sufficient; it must be an example which carries with it an obligation for me to follow. Now, what should render the archetype of Christ a command for us, if it be not the circumstance, that his sufferings, while they were for an example, were also and primarily sufferings for us, an offering up of Christ, and an act of kindness, which confers on us an obligation to serve him? It was from this being the nature of his death, that heathens became Christians, who through the proclamation of that death, were called to the service of Christ, and along therewith to suffering, since Christ's design in his sufferings was, to leave a pattern for those whom he would purchase by his death. The Apostle, accordingly expresses here in pregnant language, and in close succession, the double thought:

1. Ye are bound to obey Christ, because (ὅτι) he has suffered *for you*.
2. Ye are consequently called to patient and undeserved suffering, because *also* (καί) Christ, while he suffered for you, suffered undeserving-

ly, and *indeed* (partic.) with the design that ye should therein imitate him as *your pattern*.

By the first, Christ is represented as our master, whose call we must obey, by the second, as our pattern, in suffering; from which it is clear, that we also must suffer patiently.

These two positions are presently illustrated, as already remarked, in an inverted order, but so that each is distributed into two clauses, and in such a way, that the two first begin with  $\delta\varsigma$ , as also the third, but the fourth, as being dependant upon the third, with  $\iota\nu\alpha$ .

V. 22. designates Christ as INNOCENT, and	} as a Pattern.
V. 23. as suffering PATIENTLY;	
V. 24. (a) as a SACRIFICE for all, and	} as a Redeemer.
V. 24. (b) with 25. as A PHYSICIAN AND SHEPHERD, especially for those believing slaves,	

Upon the whole design of mentioning these sufferings of Christ for us, Beza remarks excellently: "The Apostle recalls them from the consideration of the injuries, which they were compelled to suffer, to think of the magnitude and the end of that benefit, which they derive from Christ;"<sup>a</sup> and Calvin: "If

<sup>a</sup> Revocat eos Ap. a consideratione injuriarum, quas perferre cogantur, ad cogitandam magnitudinem et finem beneficii a Christo accepti.

in the death of Christ nothing had been commanded excepting the example it afforded, this would have been too frigid, and therefore he makes known its infinitely precious fruit.”<sup>a</sup> This cheering design becomes still more manifest, when we take into account the situation of Christian vassals, especially under harsh masters, and reflect upon their consequent need of the strongest encouragements and consolations, which were both presented to them in abundant measure, by this apostolical preaching of Christ crucified. The allusion to Christ’s example is also quite applicable here (so to wives, in ch. iii. 5, 6, after its being mentioned how well God is pleased with their modest behaviour, Sarah and the holy women of the Old Testament, are held up as patterns, and James, ch. v. 10, s., sets forth Job and the prophets as *ὑπόδειγμα τῆς κατοπαθείας καὶ τῆς μακροθυμίας*), and the form is also entirely adapted to this design (see below)

Having now declared why Christ’s behaviour is binding upon us for imitation, we must, for the sake of preventing, or rather of anticipating all false consequences, that may be drawn from our passage, determine from it and other places in Scripture, in how far, or wherein we ought to imitate Christ. In our time, much weight has commonly been laid upon this virtue of the life of Christ; men have even built upon it an argument against his godhead, which properly has for its fundamental idea, that God could

<sup>a</sup> Si in morte Christi nihil aliud commendasset praeter exemplum, hoc nimis frigidum fuisset, ideo fructum ejus longe excellentissimum praedicat.

not be proposed as an exemplar to weak men. But the more they cast into the shade Christ's divinity and high desert, the more highly did they exalt him as a pattern, only, however, as may be easily observed, out of polemical, negative grounds, for otherwise we could not but feel the absurdity of the whole. In short, the life of Christ was merely set forth as a manifestation of moral principle. A single glance into the gospels, those witnesses of the public life and works of Jesus, which purposely neglect to satisfy our curiosity regarding his private life and carriage, must have shown the impossibility of such an attempt. How much the use of the example of Christ must be limited, even by those who place so much weight upon it, may be seen from Reinhard. First of all, he merely remarks, that it can be used "after we have separated from it, what was quite peculiar and proper only to the individual circumstances of Jesus," (Syst. of Christ's Morality, Th. I. p. 19, 3d edit.) But then, under these individual circumstances, so much is introduced, that nothing more almost remains after the separation, as that which is to be regarded as general moral truth, (Thl. p. 339.) *i. e.* what was known already without the example of Jesus. Reinhard divides this into three parts; the two first of which contain one and the same thing, "the *general* (N. B.) instructions which lie concealed in the peculiar actions of Christ referred to, after one has largely reflected upon them and searched into their SPIRIT, (but a pattern must be something obvious to the senses, and from that its force is derived), and all the VIRTUES which make up his ge-

neral character," (can these be known otherwise than through his actions, and are they different from the spirit of the latter?) The third class consists of "those pieces of Christ's conduct, which are expressly recommended to us in Scripture," (P. 339, ss.) We hold these "pieces" to be the only things which can and should serve as a general pattern, and we should take no exception against their being presented to us, if Reinhard, who bound them into a separate class, had given himself the trouble to explain why the sacred scripture just recommends these pieces, and had informed us what properly binds them into one whole, or what they have in common.

There is, first of all, found a general, absolute allusion to Christ's example in 1 John ii. 6. In this passage the *entire* walk of Christ is certainly represented as proper to be imitated. But this general admonition has its determinate reference, not to his behaviour in particular circumstances, but to the *sinlessness* which showed itself in his whole walk, to his complete fulfilment of the command of God, ver. 1, 3—5, comp. John xv. 10. And, so the example of Christ contains no new information, no separate command, but is only a visible manifestation of the pure fulfilment of the law of God, a realized ideal of sinlessness—not for the particular events of life, but in itself, though in the form of determinate relations, which was necessary for its being intuitively apprehended, (which, in John, is generally preferred to what is ideal), s. 1 John iii. 3.

But, then, Christ is certainly set forth to us, not only in the general, (as sinless, perfectly obedient),

but also, in a more particular respect, as our pattern. And this respect is the only one, in which he plainly is so, and has, although different sides, yet a fixed identity with itself. It is the self-humiliation of Christ, for the good of men, his willing renouncement of the exercise of his right, as the Son of God and the judge of the world, for the purpose of patiently undergoing labour, scorn and suffering, in which believers, as children of God and fellow-heirs with him, must imitate his example. To this refer, besides our text, *all* the other places, which speak of his being followed in particular things; Phil. ii. 5, with the context, John xiii. 15; xv. 12, s. 1 John iii. 16; Heb. xii. 2, s. This, and the result of the whole matter, has already been mentioned by Calvin on the verse before us, when he says, “that Peter himself points out to us a necessary distinction in this life of Christ, between what is to be imitated and what is not imitable, since he expressly says, that Christ’s *patience* was set for an example to us, which we should follow. This argument is more largely treated by Paul, in Rom. viii. when he says, that all the sons of God were predestinated to be conformed to the image of Christ, that he might be the first born among many brethren, (ver. 29). Therefore, that we may live with him, *it behoves us first to die with him*, (ver. 17).” The following of Christ is done by bearing after him the cross, Matt. x. 21, 38; xvi. 24; Luke xiv. 27, (comp. Phil. iii. 18; Gal. vi. 12).

Living and dying, Christ left behind him (ὕπολιμπάνων, in abitu ad patrem, Bengel), a pattern for our imitation; ὑπογραμμὸν, literally *a copy*, (ὑπογρα. ἀντὶ τοῦ

προγραμμὸς, Ammon, p. 334, ed. Valek.), and that, in the double sense of this English word: a pattern, how one must write, and a rule, a command. In the latter sense it occurs in 2 Macc. ii. 28, (29): ἐπιπορεύεσθαι, (to follow after), τοῖς ὑπογραμμοῖς τῆς ἐπιτομῆς, (as an extract must be framed). But both senses flow into each other, or rather the latter flows out of the first, as a copy is always a rule, (a real line of direction). In perfect accordance with our text, Polycarp expresses himself in his Epistle to the Philippians: “Let us, therefore, be imitators of his patience; and, if we suffer for his name’s sake, let us glorify him; for this pattern he has given us through himself, (*i. e.* through his sufferings), and we have believed on this.”<sup>a</sup> —ἐπακολ. τοῖς ἴχνεσιν αὐτοῦ, quod στοιχεῖν τοῖς ἴχ. Rom. iv. 12, et περιπατεῖν τοῖς ἴχ. 2 Cor. xii. 18, (Grotius).

V. 22. ὃς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

From Isa. liii. 9: ἀνομίαν οὐκ ἐποίησεν, οὐδὲ δόλον, (Var. δόλος εὐρέθη), ἐν τῷ στόματι αὐτοῦ. Comp. upon the sinlessness of Jesus, Heb. vii. 26; 2 Cor. v. 21, and the places already quoted upon εὐρίσκομαι, see on ch. i. ver. 7, (Winer, Gr. s. 496): “No deceit could be found in his speech.” There is a gradation in the words, for to be chargeable with no blame in the use of the mouth, is a mark of perfection, (Jas. iii. 2), comp. Calvin. Of the whole verse he says: Hoc ad

<sup>a</sup> μιμηταὶ οὖν γενόμεθα τῆς ὑπομονῆς αὐτοῦ· καὶ ἂν πάσχωμεν διὰ τὸ ὄνομα αὐτοῦ, δοξάζωμεν αὐτόν. τοῦτον γὰρ ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι’ ἑαυτοῦ, καὶ ἡμεῖς τοῦτο ἐπιστεύσαμεν.

praesentem causam pertinet. Nam si quis innocentiam suam jactat, Christus certe malefactorum poenam non sustinuit! And Bengel also remarks: Verba ad *servos* admonendos aptissima, quorum facilis lapsus in peccata ac dolos, convicia erga conservos et minas, ex ira sine viribus.

V. 23. ὅς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπέιλεν παρεδίδου δὲ τῷ κρίνοντι δικαίως.

Totus hic locus respicit illa, quae habemus, Jes. l. 7—9, (Grot.) The same thought is still more clearly expressed in Isa. liii. 7: καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ κ. τ. λ. Here it is somewhat broken down, in order to make it vividly distinct and impressive. To the old objection, that Christ very often employed harsh words, the answer is simply this, that here the discourse is of a revengeful behaviour, and in particular toward those who were in authority, (Christus ab omni talione abstinuit. Fraenandi igitur sunt animi, ne malum pro malo rependere appetant; Calvin.) Christ reviled not, even when he spake the severest truth, for he did not give vent to that severity for the purpose of requiting their reproachful speeches; he threatened not, even when he was abusively treated, that he would punish them for their misconduct, but wept over Jerusalem (comp. Hornejus and Benson here.)—λοιδορούμενος and πάσχων, as Calov. remarks, form a climax; and so also οὐκ ἀντελοιδορεῖ and οὐκ ἠπέιλει. (Marcus Antoninus uses a similar expression of his father, vi. 30: ὅς ἔφερε τοὺς ἀδίκως μεμφομένους μὴ ἀντιμεμφόμενος.)—παραδίδου δὲ κ. τ. λ., sed commendabat



illi, qui juste judicat (Augustin in Jo. tract. 21.) The subject is Christ, but as man (comp. Didymus), or better expressed generally, in so far as in his sufferings he was not the judge of the world (*τὴν ἡμῶν γὰρ ἐπραγματεύσατο σωτηρίαν*, Schol. in Matth. p. 60.) The object is omitted, and Zeger remarks: Subintell. se (Corn. a Lapide, Winer, Gr. 473,) vel causam suam (Calvin, Luther, Bolten, Hottinger, Stolz, Vater,) vel vindictam suam (= κρίσιν from τῷ κρίν. Syriac, Est, Clarius, Vatable, Grotius, Calov, Pott.) We prefer the middle exposition, partly because it is the fullest (he gave up it, all, consequently his own self, as well as the judgment), partly because the last, which, after the other, has the most supporters, accords ill to the matter and gentle tone of the whole. In regard to the sense, the former corresponds perfectly to the prayer of the prophet: Κύριε, κρίνων δίκαια —, πρὸς σὲ ἀπεκάλυψα τὸ δικαίωμα μου (Jer. xi. 20.) The Apostle appears to have been led to this thought by the words which, in Isaiah, follow immediately after those which he had just used, ch. liii. 8: ἐν δὲ τῇ ταπεινώσει ἢ κρίσις αὐτοῦ ἤρεθη (in the midst of his humiliation, wherein he remained silent, the judgment under which he suffered was taken away from him), where, however, the original text contains the quite different thought: The judgment hurried him away (Gesenius and Hengstenberg in lo.) But Peter here leaves the LXX., and retains only the thought of the judgment, under which Christ suffered patiently: Since he knew that God judged every thing, he gave up himself and his condition to his enemies, full of confidence as to him that judgeth righteously

There is a similar form of speech in Jos. Arch. vii. 9, 2: *περὶ πάντων ἐπιτρέψας κριτῇ τῷ Θεῷ*. The Vulgate seems here to have understood Pilate under the judge, and on that account to have uttered the sentiment: *tradebat autem judicanti se injuste*.—This also is here recommended to Christian slaves for their imitation (as in ch. iii. 9, to Christians in general); (comp. Tit. ii. 9: *μὴ ἀντιλέγοντας*, a fault to which slaves were particularly prone); we must leave room for the wrath of God, Rom. xii. 19.<sup>a</sup> That God judges rightly, Peter adds, for the consolation of believers—*esset enim istud valde durum, subjici nos improborum libidini, et Deo curæ non esse nostras miserias* (Calvin), comp. Luke xviii. 7, 8; 2 Thess. i. 6,—but at the same time for an encouragement to leave entirely to him the matter of revenge, not to wish to make him the executor of our own revengeful desires (Luke ix. 55), since, like Christ, we ought rather to pray for our enemies (comp. Calvin). *Justitia Dei fundamentum tranquillitatis apud afflictos* (Bengel.)—Upon the present *κρίνων*, see on ch. i. 17.

V. 24. ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.

Ἀναφέρω is explained by *to take away*, or *to bear* (as a burden.) In the latter explanation, it is of course understood, that, as the end of bearing the sins upon the tree was their destruction, the first explanation is therefore comprehended in it (*tulit au-*

<sup>a</sup> Comp. Sophocles, El. v. 176: ᾧ, sc. Ζηνί, τὸν ὑπεραλγία χόλον νέμουσα, where, however, it is immediately added, μήτ' ἐπιλάβου.

tem ut *auferret*; Vitringa on Isa. liii. 11); but for this we must either change the accus. τὸ ξύλον into the dative, which cannot be admitted, or consider the construction as a zeugma, and explain thus: *upon the cross he bore up and (so) away = by bearing upon the cross he made away with, abolished*; so that, according to both explanations, the same thing is denoted, only in the one the sense of bearing, in the other the sense of destroying, is predominant, and its subordinate idea involved in it. We therefore apply ourselves, in the first instance, to the consideration of ἁμαρτία. The idea conveyed by this may be viewed according to four different fundamental relations: 1. In relation to the sinner himself as an act (actus), *or* in his reflection upon it as a state (habitus); 2. In relation to God (as contrariety to law), either as a departure from the law (ἀνομία), *or* in reflection upon it as deserving of blame (therefore in reference to the reatus.) Now, here it is at once clear, that the first signification of the second class could give no sense: he bore or took away our sins, in so far as they are departures from the law of God. But this also is the case, when we apply here the first signification of the second class; both on the ground, that no one can bear or take away the sins of another in their immediate nature, but only in their relations to something else. Sin begins to exist as an act, and as the act of departure from the law of God. To take it away as existing in this form, means to take it away in its first movements, *i. e.* not to let it come into existence at all. When it exists in such a way, that

another can interest himself in it, it must have already existed in its relation to the sinner, as a state, into which he has brought himself, and in relation to the law, as a positive crime against it, as an offence to the law-giver. Nevertheless, let us try to understand sin here as an act, and then the words of Peter must mean, that Christ's death has morally improved us, and in this sense, annihilated our sins. But 1st. It is impossible to understand how the words can signify this; for the Apostle must then at once have broken out into poetical metaphors and unmeaning hyperboles, such as any wretched panegyrist, or still worse pulpit orator would permit himself to use. Grotius says: "He slew our sins, just as those who are nailed to a cross, are wont to be slain," of which, however, there is nothing in the text; farther: "But there is a *μετάληψις*. For Christ did not properly take away our sins, when he was crucified,"—now he abandons the thought he had shoved in, and returns back to that of the Apostle, but only to declare it improper, and so to change it into that proper one:—"But he provided grounds, through which they might be taken away." Therefore "Christ took up and away our sins upon the cross," must mean: "As he allowed himself to be crucified, he gave to us arguments of moral suasion, to make *us* lay aside our sins." And how that? "For the cross of Christ is the foundation of preaching; and preaching, of repentance; and repentance takes away sins, etc."<sup>a</sup> True, only the cross is still left

<sup>a</sup> *Vitia nostra ita interfecit, sicut qui cruci affiguntur, interfici solent. Est autem μετάληψις. Non enim proprie Christus, quum crucifigeretur, vitia nostra abstulit, sed causas dedit, per*

standing, with which rationalism torments itself in vain. For we have no less a question to ask, than how the cross of Christ could then be the ground of preaching, of the message of peace? Of this, that it is the *symbol* of reconciliation, there stands here, at least, not a word, as there does not generally in our epistle (nor according to our view in the whole Bible), and whosoever would help himself with this idea, commits the very fault, with which he so freely reproaches others—the fault of bringing an idea, which he perhaps thinks he has found somewhere else in the Bible, into “the doctrinal system of Peter,” while he entirely overlooks the idea, which can be certainly shown to have been held by Peter, of a redemption from the power of sin (ch. i. 18, s.) (Clericus does not express himself in a positive way more definitely upon the passage.) But if we should even admit the possibility of this explanation, there is still a vicious hyperbole in the expression, in that the words would hence intimate, that Christ had at *once* (in his death) taken away *all sins*, while the sense should merely be, as interpreted by history: *Some men have since that occurrence gradually improved themselves, as many also before Christ had done, although not always in so high a degree as now.* But this explanation has, 2d, The connection with what follows against it, for the same thing, which, according to it, is declared by these words, is first declared by those which follow, and declared in such a way, that they describe the

quas auferrentur. Nam crux Christi fundamentum est praedicationis: praedicatio vero poenitentiae; poenitentia vero auferret vitia, etc.

gradual improvement in question as an effect of that, which is expressed in the clause before us.<sup>a</sup> And Bretschneider grants, that here, as in all the apostolical writings, it is affirmed of Christ's death, "that the manner it procures forgiveness, is not that it improves us, and that we obtain forgiveness through the improvement. Rather is the obligation to improve a consequence of the pardon of sins obtained through Christ. 1 Pet. ii. 24. 1 Cor. vi. 20, comp. Gal. iii. 13. 1 Pet. i. 18, 19," and so forth (Dogmatik, § 155, p. 270, s. 2d Ed.) A *third* argument against it we derive from the common use of the words, which shall presently be advanced against the following interpretation.

We may often, especially in the Epistle to the Romans, understand *ἀμαρτία* of a state or condition, = *sinfulness*, and so arises, for the passage before us, the explanation of Menken and Stier: Christ, in that he entered into sinful humanity, did thereby take up its sinfulness into his body, and destroy it through the destruction of his body. He, therefore, took up and carried away our sinfulness, with and in his body on the tree.<sup>b</sup> But even viewed apart from the supposition, which we need not at present characterize, (comp. against Nitzsch. System, § 128), that Christ entered into the status of our sinfulness, it is yet clear, 1. That the sinfulness is nothing corporeal, nothing, which in such a sort has its seat in the body, as that it can remain therein without defiling the soul, and which, therefore, might of itself vanish with the de-

<sup>a</sup> Comp. Bengel below, Knapp's Dogm. B. II. p. 262.

<sup>b</sup> Menken, Anleitung, 2d ed. p. 232, ss. Stier, Andeutungen, B. 2. p. 59, 97.

struction of the body ;<sup>a</sup> so that it cannot be understood how Christ could take up our sinfulness into himself without defilement to his soul, nor how he could put it away ἐν τῷ σώματι αὐτοῦ. But were such a taking up possible, it would, 2d. avail us nothing, for in order to be a perfectly real taking, it must consist in this, that sinfulness would actually belong to Christ ; in that case, however, he could not have abolished τὰς ἀμαρτίας ἡμῶν, but only his own, *i. e.* the general sinfulness, in so far as *he*, and not in so far as *we*, had any share in it. But granted, that Christ had abolished all sinfulness immediately in himself (however little this can be imagined), let it be that he did *actually* transfer it in its entire fulness from humanity into his own self, let it be that he partook in it merely as an individual (as a single member of humanity), and that whatever failure there was of reality in the matter, was *compensated* by the worth of his conflict and suffering, as being that of a Son of God, (which would, however, be admitting as true the church's doctrine of a vicarious satisfaction and of imputation) ; still, 3d. no one cherishes the notion, which must flow from it, that sin has ceased as a state of humanity, and along therewith every kind of sinful deeds, which proceed out of this habit. 4th. Ἀμαρτία might well denote sinfulness, which is only one thing, but never ἀμαρτίαι. And finally, 5th, it is opposed by the common use of the expression ἀμαρ. ἀναφέρειν, which alone would be sufficient fully to confirm the sense which the church puts upon this passage.

<sup>a</sup> Menken's Anleitung, p. 316, ss.

We therefore take ἁμαρ. in reference to the guilt, sins, in so far as they were deserving of blame, and so draw after them punishment. For the sense of the passage is, that Christ took upon himself our sins in their relation to the law of God, in so far as they deserve and draw on punishment, and that being thus burdened, he bore them in his body up to the cross, in order there to atone for them, and through the atonement (the destruction of his body) to destroy them (their evil desert, not the sinful desire), that so (the Apostle presently adds) we ourselves being now freed from the curse of sin, might die unto sin, etc. It was, therefore, not in its nature, nor in its outward manifestations, but in its criminality, that sin was transferred to Christ; it was *reckoned* to him (an entirely biblical idea), that he might atone for it in his body. This view has the usus loquendi completely in its support. Ἄμαρτία, indeed, does not at all signify, as Pott has set forth, *the punishment of sin*, but *sin itself*, without any more immediate determination, so that the reference of this idea to punishment is first given by the connection. But this is here manifestly the case, where the subject discoursed of is concerning a bearing away of sin upon the tree (which, if not in ἀναφέρειν, is however contained in ἐπὶ τὸ ξύλον). For not only does no one ever think, when he hears of the bearing of the sins of another, that thereby any one has made himself partaker in the sins of another, instead of thinking that he has taken upon him his guilt, and consequently the punishment; but it is also certain, that in the Hebrew-Greek manner of thinking, in particular, the signification of bearing,



united with that of sin, brings out the sense of guilt, of deserved punishment. These significations are afforded by the different expressions: ἁμαρτίαν φέρειν, αἴρειν (see Titmann and Tholuck on John i. 29), κομίζειν, עון נשא or עון סבל, which are used, (*a*) of the sacrifice of beasts, Lev. xvi. 21, 22, (*b*) of men, who are punished for their own sins, Lev. xix. 8; xx. 17, 19; xxiv. 15; Ez. xxiii. 35, (*c*) of men, who are punished for sins not their own, (but without thereby suffering wrongfully, or atoning for the guilt of another as typical), Lev. v. 1; Num. xiv. 33; Lam. v. 7; Ez. xviii. 19, 20; (*d*) of the Messiah, as the sacrificial lamb that paid satisfaction, see below. This phraseology is also quite easily explained, if one only bears in mind, as concerns the substantive, that עון (as פשע) of itself denotes sin as a crime, as deserving of blame, and hence sometimes also punishment, and that, therefore, this signification in the Hebraico-Greek usage, can very easily come out, as it unquestionably comes out in the cognate New Testament form of expression: ἁμαρτίαν ἔχειν (to have a sin = a guilt upon one's self.) As to the verb, there lies in the sense of bearing, (burden-bearing,) at the same time also that of feeling, (the Syr. in one place has, *bajulavit et sursum tulit,*) which cannot be mistaken, especially in the Hebr. סבל, and in the Greek βαστάζειν κρίμα, (Gal. v. 10,) and on account of which also נשא sometimes signifies plainly, *to atone*, (so נשא נורו scortationis poenam luere;) for, as Gesenius, (Comm. on Isa. Th. I. p. 150,) expresses it: "Sin or guilt is considered among the Semitic nations, [on

account of the punishment] as a burden, which lies heavily upon the sinner, Ps. xxxviii. 4.”<sup>a</sup> The verb ἀναφέρειν, especially when construed with ἁμαρτία, has no other signification than the already named Greek verbs. This is established in the shortest and most satisfactory way, by a comparison of Isa. liii., which the Apostle here throughout has before his eye. Let one only compare with the above exposition, the Hebr. expressions of Isaiah, and those of the LXX. in the following positions, which all mark one and the same thing, as *one* process in its different states of advancement :

1. Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—  
liii. 6.
2. διὰ τὰς ἀνομίας αὐτῶν παρεδόθη—v. 12.
3. ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον—  
v. 8.
4. οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται—v. 4.

Which last is manifestly quite identical with that which is mentioned in v. 12, as past :

καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε,

(אשח און - רבים נש)

Or in Verse 11, as future :

τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει

(עונתו הוא יבב)

<sup>a</sup> Comp. the examples from the Arabic in Martini, comm. in Jes. lii. liii. p. 130, sq. *e. g.* the passage of the Koran : Non portabit anima portans, sc. onus suum, pondus alienum.

Or with that which Peter here says :

ὅς τὰς ἁμαρτίας ἡμῶν αὐτοῦ ἀνήνεγκεν.

This exposition, then, is confirmed by the light which, through it, is thrown upon the choice and position of the remaining words. As in Isa. liii. 11, Bengel remarks, so here also the pers. pron. plural, which denotes the sinners, stands *beside* the αὐτός, which denotes their substitute, and the position of the latter, after a relative had already been used, is not negligence of style, (comp. Winer, Gr. p. 131,) but for the greater emphasis: ἡμῶν αὐτός forms an antithesis, which expresses the idea of substitution. Ἐπι τὸ ξύλον, has likewise its proper signification; quia non potuit tale piaculum impleri nisi in cruce (Calvin:) the expression brings to remembrance the curse which was connected with hanging on a tree, (comp. Gal. iii. 13;) and hence Christ bore his body where the curse could be realized in him, because he had taken upon himself the sins of men, which drew towards them the curse of God, and would have them punished in this body. Accordingly, there agree with this interpretation, not merely the older expositors, (even Peter Lombard cites the passage with the words: *poenam* peccatorum etc.; Sentent. l. iii. dist. 19, c. 2,) but also the more modern, almost without exception; Stolz: “He, since he suffered himself in his body for our debts.” Hottinger: *Nostra peccata, i. e. peccatorum poenam et reatum ultro in se suscepit.* And Wahl, (s. v. ἀναφέρω,) makes use almost of the very same words, as also Calvin, who thus expresses himself: “As under the law the sin-

ner, to be discharged from guilt, substituted a victim in his own stead, (Wahl more correctly: as sins were placed upon the victims by the hand of the sinner,) so Christ received into himself the curse, that was due for our sins, that he might expiate it before God. This benefit, (he adds,) the sophists obscure as much as possible in their schools.”<sup>a</sup> In short, that the reproach of doctrinal confusion, which some might still be disposed to bring against this exposition, may fall back entirely upon themselves, it is admitted in the strongest expressions even by Wegscheider, (Inst. Theol. Dogm. § 136, p. 437. Ed. vi.,) that almost all the writers of the New Testament, (he particularly mentions our verse,) consider Christ’s death, *tanquam expiatoriam, eandemque vicariam, velut poenam peccatorum hominum omnium ab ipso susceptam, etc.*

We have still, however, one exposition to notice, which has much to recommend it, and to compare with the one we have given. As the Heb. חַטָּאת, אֲשָׁם (also פֶּשַׁע Micah vi. 7,) signifies *guilt* or *sin*, and at the same time *guilt* or *sin-offering*, so ἀμαρτία here may have the signification of *sacrifice for sin*. Then ἀναφέρω must be taken in the sense of *presenting* (see ch. ii. 5,) and the interpretation becomes quite easy, and in full accordance with the other representations of scripture: “Christ presented our

<sup>a</sup> Sicuti sub lege peccator, ut reatu solveretur, victimam substituebat suo loco, (Wahl: quemadmodum victimis imponerentur peccata manu peccatoris,) ita Christus maledictionem peccatis nostris debitam in se suscepit, ut eam coram Deo expiaret. Hoc beneficium, sophistæ in suis scholis, quantum possunt obscurant.

sin-offering (*i. e.* the sacrifice for our sins—which we could not pay) in his body, namely, upon the altar of the cross (in lignum crucis, quasi in aram, Semler), = he let his body be crucified, as an offering for our sins (comp. Beza); Bolten: “He offered his own self for our sins on the cross.” But this interpretation has these things against it: 1. That the sense it ascribes to *ἁμαρτία* cannot be proved to belong to it in the New Testament (not even from 2 Cor. v. 21, where it stands opposed to *δικαιοσύνη*); 2. That it is immediately afterwards used in the sense of *sin*, and indeed in such a connection with our passage, that we must hold the identity of the expression as designed, unless we would admit a play upon the word. If, however, we inquire what the two significations, *sin* and *sin-offering*, have in common, which might permit them to be combined in one word, we find, since (according to the representation of Jews and Christians at least) the sin unquestionably passes over as guilt to the sacrifice, that this interpretation substantially agrees with ours. For if, according to ours, Christ bore our guilt (abstractly considered) in his body upon the cross, in order there to annihilate it with his body, or, according to the other, he presented his body as an offering, *i. e.* as the vehicle of our guilt, upon the cross, in order, through this offering, to expiate our guilt, it is obvious that the difference in these two forms of thought stands only in this, that, according to the latter exposition, the concrete, Christ’s body, according to ours, the abstract, our guilt, is brought distinctly to view. Hence, the other, which considers the fact

from the bodily side, is also more plausible than ours, though, for the reasons already given, it is not tenable. It serves the purpose, however, of making the whole transaction more palpable, and thereby reminding us, that the taking up and bearing away in question of our guilt upon the tree of cursing, is the act of a sacrifice for guilt (כַּשְׁחַן Isa. liii. 10), which for that reason is also expressed by a verb that is commonly used of sacrifices, and unites with the idea of *presenting*, that also of *bearing up*. As a sacrifice, Christ presented his body, and in it our guilt, upon the cross, as upon the altar of God, that it might be expiated in him, and so might be taken away from us. Excellently, Vitringa (Obs. Sacr. l. ii. c. 13, § 15): “Scarcely is it possible, by one word, to express the force of this word ἀναφέρειν, which therefore the Syriac takes two verbs to define. It denotes to *bear* and to *offer*. First, therefore, Peter wished to say, that Christ *hath borne* our sins, in as far as they were laid upon him, alluding to Isa. liii. 4. Secondly, that he hath so borne our sins, that he *offered* them along with himself upon the altar. He refers to the animals upon which sins were first laid, and which were then offered thus laden with sins.”<sup>a</sup> (Comp. below on ch. iii. 18.)

<sup>a</sup> Vix uno verbo ἔμφασιν vocis ἀναφέρειν exprimi potest, quam ideo Syrus duplici voce circumscipit. Notat *ferre* et *offerre*. Primum itaque dicere voluit P. Christum *portasse* peccata nostra, in quantum illa ipsi erant imposita, alludens ad Jes. liii. 4. Secundo ita tulisse peccata nostra ut ea secum *obtulerit* in altari. Respicit ad animantes, quibus peccata primo imponebantur, quique deinceps peccatis onusti offerabantur.

A representation of the same act, which is nearly connected with this, and in a form that corresponds exactly to the Old Testament sacrifices, we find in Col. ii. 14, when the guilt passed over upon Christ (when God made him, who knew no sin, to be sin, 2 Cor. v. 21, so that he became a curse for us, Gal. iii. 13), it stuck to him, until it was legally (*i. e.* through his death, as the death of him who bore guilt) destroyed in his body, and his body was in this respect like a handwriting over our guilt, as a bond is in like manner that wherein the law makes the debt so to inhere, that, on the one hand, this ceases to exist with the destruction of the bond, and, on the other, so long as the bond exists, the debtor lies under an obligation to discharge it. This καθ' ἡμῶν χειρόγραφον (the charge of guilt, which was directed against us, or which concerned us, not τὸ ἡμῶν χειρόγ., for it was not we ourselves who had exhibited it, but God had, on the one hand, declared our guilt through the law, and, on the other, through his grace in the incarnation of his Son, and the appointment of him to be a sacrifice, had furnished out a corporeal document of the same), ὃ ἦν ὑπεναντίον ἡμῶν, Christ took away (ἤρκεν ἐκ τοῦ μέσου), in that he fastened it to his cross (προσηλώσας ἀπὸ τοῦ σταυροῦ) = he bore our guilt, with which he was burdened, upon the cross, and so took it away, in that he presented it to God, paid it (ch. i. 19), and thereby abolished it (comp. Eph. ii. 15 : ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον ἐπολιῶν καταργήσας.)

ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν.

“ This ἵνα indicates, that *the expiation* of sins, properly so called, was made upon the cross of Christ,

since we now enjoy as the fruit of it *deliverance* from the slavery of sin.”<sup>a</sup> (Bengel). (Only Baumgarten-Crusius, Principles of Bibl. Theol. p. 416, still considers this passage without distinction between redemption and its consequence, sanctification; and L. Usteri, Paulin Lehrbegriff, p. 72, s. finds nothing doctrinal here, but only a comparison with sacrifices). “Peter joins together both the benefits of Christ’s death, because by it our sins were expiated, (that they might be pardoned in justification); and, because, through its virtue sin is mortified in us, etc.”<sup>b</sup> (Calov), namely, in that degree, in which the power of the death of Christ gradually becomes efficacious in believers, (see on ch. i. 18). ἀπογενόμενοι, the same with what is elsewhere denoted by ἀποθνήσκειν τῇ ἁμ. (see Wetstein in lo.) The interpretation of Grotius: longefacti a peccatis, has against it the common form of expression, and the contrast with ζῆν, (Rom. vi. 2). This dying, even to particular sins, through the power of Christ, begets an always deeper and more perfect life to that righteousness, which has been acquired for us by him, and appropriated by faith, a life in the service of δικαιοσύνη instead of the former service of sin. Bengel remarks upon the singular: Justitia tota una est, peccatum mutiplex. The sense is: That we, in like manner, may die to the sins, whose collected

<sup>a</sup> Hoc ut indicat, expiationem peccatorum, proprie dictam, factam esse in cruce Christi, quippe cujus demum fructus est liberatio a servitute peccati.

<sup>b</sup> Conjungit Petrus utrumque mortis Christi beneficium, quod per eandem peccata nostra expiata sint (ad eorum condonationem in justificatione): et quod per illius virtutem peccatum in nobis mortificatum sit, etc.



guilt Christ carried away in his death, and so live to the righteousness, the new gracious relation to God, which he has brought in.

οὐ τῶ μώλωπι αὐτοῦ ἰάθητε.

Isa. liii. 5 : τοῦ μώλωπι αὐτοῦ ἰάθημεν. The Apostle spoke from the beginning of this verse in the first person, *ne solos id servos concernere videretur*, (Calov). Now, departing from the LXX., he suddenly returns back to the second person. Thereby he makes a pointed application of the general statement, as is further manifest from his using the past time ἰάθητε and ἐπεστράφητε : Ye Christian slaves have already actually experienced the salutary fruit of his atoning death, for ye were alienated from God, but are now brought back to him through Christ; hence it is your calling to follow the example of Jesus your Saviour, (see on the next verse). But the pronoun of the persons addressed the Apostle does not put in the place of ἡμεῖς, that it might not seem as if he made any distinction between them and other Christians, (all have the same calling), although he here particularly speaks to them. However, he retains, according to the reading, which we are inclined to prefer, the emphatic αὐτοῦ, notwithstanding that the relative is used before (see above II. p. 129). The manner in which Christ suffered, is that in which slaves suffer, so similar, that these unfortunate persons could not allege, that their master demanded more of them, than he had himself borne. Comp. above the κολαφιζόμενοι, then the ξύλον, (the well-known punishment of slaves;) lastly here : μώλωψ. This does not

refer, generally, to Christ's wounds, but, as was noticed by Œcum. and Ambrosius, who translates *vulnere plagiaram*, (de Sp. s. l. i. c. 8), to the bloody scars which were inflicted by the stripes he received. In regard to the sense it naturally stands as a part of the whole, but the well chosen word (in the Hebrew, *הברח*), specially expresses that. *Πληγὴ μαστίγων ποιεῖ μώλωπας*, (Sirach xxviii. 17). Arrian distinguishes from these the *ἔλκη*, the festering sores, which arise from renewed stripes, (see Raphel. in lo.); upon *ιάθ.* see the following ver.

V. 25. *ἦτε γὰρ ὡς πρόβατα πλανώμενα, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.*

The Apostle gives here, as the *γὰρ* shows, the ground on which they are said to be healed: 1st. Because they actually needed healing, 2d. but now were brought back to their original state. *Ἰάθητε*, in the preceding verse, was, therefore, a figure occasioned by the expression *μώλωπι*, but a figure, which not less corresponds to the reality, than the corporeal state generally to the spiritual. How that healing was wrought, is now declared in this verse under another image; it was done through conversion to God. Here we have given the means, or the way, by which the restoring power of Christ's death (a consequence of its atoning one, ver. 24) comes to be experienced in particular persons. The atonement was made beforehand, and thereby a foundation laid for the restoration of individuals, which is realized in the course of time. It is only, therefore, to the converted that it can be said: Ye have been healed

through the wounds of Jesus, while it is true of all (1 John ii. 2) that he is the atonement for their sins. The expression is again from Is. liii. and the verse which immediately follows the one just quoted; LXX.: πάντες ὡς πρόβατα ἐπλανήθημεν, (ver. 6). The same figure occurs often in the Old Testament (Numb. xxvii. 17. 1 Kings xxii. 17. Ps. cxix. 176. Ez. xxxiv. 5, 11), and is also frequently used by Christ, (Luke xv. 4, ss. John x. 15, ss.; xxi. 15, ss.) In πρόβα. people have often sought for more than is really expressed by it; the only tertium comparationis is, that sheep peculiarly need a shepherd, without whom they wander, sustain harm and run great danger, (see Matt. ix. 36. Jer. xii. 3, comp. Aristot. Hist. Anim. ix. 3). So Maximus Tyrius (see Palairret, in lo.) compares the Athenian youth θρέμμασι πλανωμένοις, whose shepherd, at that time, was Socrates. The variation πλανώμενοι makes no sense.—As the ἐπίσκοπος of men God is represented in Job xx. 29 by the LXX., which renders ἕως by παρὰ τοῦ ἐπισκόπου, with nicest adaptation to the work of recompense. But there again we discover that twofold meaning, which we have already pointed out on ἐπισκοπή in ver. 12. In this expression he is represented quite generally, only as a judge, as in the LXX., generally it is used of superintendants and leaders (see Titmann's Meletemata, p. 381), and among the Greeks of Pallas Athenæ, and the Areopagus (comp. Alberti), and in what sense the gods are commonly named ἐπίπται, in the Sybilline verses (in Theophilus, ad Autol. l. II. p. 112, ed. Col. 1686) God himself is represented:

Ἄνθρωποι θνητοὶ καὶ σάρκινοι, οὐδὲν ἰόντες,  
 Πῶς ταχέως ὑψοῦσθε, βίου τέλος οὐκ ἔσορῶντες ;  
 Οὐ τρέμετ' οὐδὲ φοβεῖσθε Θεὸν, τὸν ἐπίσκοπον ὑμῶν,  
 Ἐψιστον, γνώστην παντόπτην, μάρτυρα πάντων, κ. τ. λ.<sup>a</sup>

Here, where the discourse is of the relation of sheep to their shepherd (comp. Acts xx. 28, and below ch. v. 2, the connection of the words: ποιμάνατε—ἐπισκοποῦντες), it is taken in the favourable sense, according to which it denotes a special carefulness for the faithful, for the sheep, who are again brought back to their shepherd, (comp. iii. 12). But this relation of God to men exists only in Christ, who is the good shepherd κατ' ἐξοχὴν, the alone true shepherd: Is. xl. 11. Ez. xxxiv. 23. John. x. 11, s. Heb. xiii. 20, below ch. v. 4; and the men, who do not know this, although he laid down his life for them, he can only seek and call, not tend and pasture; for each one goes after his own way, (Is. liii. 6). “Whoever are not governed by Christ, he declares that, as straying sheep, they wander in error. Therefore the whole wisdom of the world is condemned of error, which does not submit itself to the government of Christ.”<sup>b</sup> (Calvin). “But now (says Luther) have we found a shepherd, the Son of God has come for our sakes,

<sup>a</sup> Mortal and fleshly men, though ye be nothing, how quickly are ye lifted up, not considering the end of life? Do ye not tremble, are ye not afraid of God your overseer, who is the most High, the all-seeing observer, the witness of all things?

<sup>b</sup> Quicumque a Christo non reguntur eos tanquam devias pecudes in errore vagari pronuntiat. Ita erroris damnatur tota mundi sapientia, quae se Christo regendam non submittit.

that he might be our shepherd and bishop ; who gives us his Spirit, feeds and guides us with his word, so that we now know how we may be helped. Therefore, if thou understandest, that through him thy sins have been taken away, thou art his sheep and he is thy shepherd ; likewise he is thy bishop and thou art his soul.”—*ψυχῶν* also does not stand here without meaning. The force of the word is particularly felt, if we represent to ourselves the situation of bondmen. So, then, Peter closes this exhortation with a special ground of consolation, which is, at the same time, the strongest ground of obligation, with their conversion to the loving friend and guardian of souls,—parallel to the prophecy, which he has all along had specially in view (a pattern for practical Scriptural homilies), and in which the general representation of the atoning death of Christ closes with a (likewise general) description of its fruit, the conversion of many souls to Christ, (Is. liii. 11, 12, comp. Hengstenberg there).

## CHAPTER III. 1—7.

V. 1. Ὁμοίως αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν.

The Apostle comes now to speak of the duties that belong to the married relation, which come under the *κρίσ. ἀνθρ.* in ch. ii. 13, and in like manner require subjection, since the man is the natural head of the woman, (Eph. v. 12), and the woman is only

out of the man, and for his sake, (1 Cor. xi. 8, 9, 1 Tim. ii. 13. Comp. below on v. 7). This obedience is just as unconditional (in all, that is earthly, see Luther) as that of subjects toward their governors, and slaves towards their masters (*ἐν παντί* Eph. v. 24). *Ὁμοίως* here expresses this co-ordination of female obedience with that of the two other classes, as flowing in common from the general rule, (ch. ii. 13).<sup>a</sup> *γυναῖκες* we take again not as a direct address, (which would be necessary in the reading without the article). The subjection of the woman, which has its foundation in nature, but has become hard from its being the punishment of sin, is recognized even by heathens as necessary and good. Euripides, (Fragment of *Œdipus*, v. 29,) says :

Πᾶσα γὰρ δούλη πέφυκεν ἀνδρὸς ἢ σώφρων γυνή  
Ἥ δὲ μὴ σώφρων ἀνοία τὸν ζυγόνδ' ὑπερφρονεῖ.<sup>b</sup>

The comic *Philemon* also, in a fragment, (v. 133. Comp. Grotius on Eph. v. 23) :

Ἄγαθῆς γυναικὸς ἐστίν, ὧ Νικοστράτη,  
Μὴ κρεῖττον εἶναι τ' ἀνδρὸς, ἀλλ' ὑπήκοον.<sup>c</sup>

Which Euripides (Fragm. v. 331.) thus differently expounds :

<sup>a</sup> Comp. Erasmus, Calvin, Flacius.

<sup>b</sup> For every virtuous woman is the mere handmaid of her husband. But she who is not virtuous, in her folly despises her husband.

<sup>c</sup> It is the part of a good woman, O Nicostrates, not to lord it over man, but to be subject.

Εὖ λέγειν δ', ὅτ' ἂν τὶ λέξῃ, χρὴ δοκεῖν, κ' ἂν μὴ λέγῃ,  
Κἀπορεῖν, ἂν τῷ ζυγόντι πρὸς χάριν μέλλῃ λέγειν.<sup>a</sup>

Menander (Grotius, in lo.) :

Τὰ δευτερεῖα τὴν γυναῖκα δεῖ λέγειν,  
τὴν δ' ἡγεμονίαν τῶν ὅλων τὸν ἄνδρ' ἔχειν.<sup>b</sup>

And the Pythagorean Melissa, in her Epistles, now held to be spurious, (Opusc. Mytholl. Phys. Ethica, ed. Galeus, p. 749) : Ἄρξασκεν δὲ τῷ αὐτῶς ἀνδρὶ, ἐπιτελέας ποιεῦσαν τὰς ἐκείνου θελήσιας. αἱ γὰρ τῷ ἀνδρὸς θελήσεις νόμος ὀφείλει ἄγραφοι εἶναι κοσμίᾳ γυναικὶ ποθ' (πρὸς) ὃν χρὴ βιῶν αὐτάν.<sup>c</sup> And in this obedience the first Christian women so distinguished themselves, that Libanus cried out. Proh ! quales fœminas habent Christiani ! (Comp. also Tertull. ad nationes, I. 4).

*ἰδίους* does not appear to stand simply, and without emphasis, for the pronoun. Every time that obedience is enjoined upon women toward their husbands, *ἰδίους* is used, while the wives of men are designated only by *ἑαυτῶν* : 1 Cor. vii. 2, (where also Winer acknowledges the distinction, Gr. p. 135), Eph. v. 21, comp. 25, 28, 33. Col. iii. 18, (where, however, *ἰδίους* is suspected, so that the possessive would be entirely wanting). Calov explains this very well (comp.

<sup>a</sup> She must think that he speaks well, whenever he speaks any thing, or if he does not speak ; and be concerned how she may speak so as to please him who is her spouse.

<sup>b</sup> It is proper that woman should take only a second part, and that man should have the lead in every matter.

<sup>c</sup> That she please her husband, carrying his wishes into execution. For the desires of the man, with whom she must live, should be as an unwritten law to a modest woman.

Benson): “The Apostle adds the emphatic word *ιδίοις*, that he might admonish wives of chastity, and caution them against any suspicious attentions to other men.”<sup>a</sup> The woman may easily, when her husband’s mode of thinking and acting does not satisfy her natural need of being joined to one stronger than herself, fall into the temptation of entering, though only spiritually, into that relation with another, in which she ought to stand with her own spouse. To such an error those Christian wives were particularly liable, whose husbands were heathens, and who, therefore, saw themselves necessitated, in spiritual things, to seek out of their own house, in the community of believers, advice, consolation, instruction, and encouragement. How readily might an attachment have thereby been formed, to the person of a teacher, for example, which, even without being in the common sense, spiritual adultery, must still have been to the prejudice of the husband, because it is he only, and not at all a spiritual confessor, that a wife has to obey in earthly things. A mere suspicion that she considered some third person as her head, must have weakened in its spiritual basis the married relation, which, had it been established and sanctified, might have won an unbelieving spouse. Hence Paul commands also the married women, who have believing husbands, (1 Cor. xiv. 35), if they wish to learn any thing, which has been delivered in the church, not to ask in public (to this also refers the *σιγάτωσαν*, in ver. 34, comp. ver. 35), but

<sup>a</sup> Addit Ap. emphaticam vocem *ιδίοις*, ut castitatio uxores admoncat advocetque a suspectis obsequiis virorum aliorum.



ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, as those, to whom they are immediately subject, and who have the primary obligation to teach them. All such relations of female subordination to other men, the Apostle here silently prohibits, while he commands them to obey their own husbands. To this command stands opposed a fault, a striving on the part of the women for equalization or superiority, which, in our time, some have laboured systematically to promote, in the quarter, “where a striving after unbridled freedom and contempt for all existing relations have always been vehemently displayed.” (Reinhard, see Moral Th. III. p. 392, s. Anm., Ed. 3d). On the other hand, the heathen poet makes the sister of Antigone speak better upon the general relation of woman :

Ἄλλ' ἐνοσεῖν χρὴ τοῦτο μὴν, γυναῖχ' ὅτι

Ἔφουμεν, ὡς πρὸς ἄνδρας οὐ μαχομένα.<sup>a</sup>

(Sophocl Antig. ver. 61, sq.), and Euripides (s. Grotius on Eph. v. 23), specially declares :

Ἡ δ' οἰκία ἐν ἧ πάντα προτεύει γυνή

Οὐκ ἐστίν, ἥτις πάποτ' οὐκ ἀπάλετο.<sup>b</sup>

Never can they attempt through means of the word, to lord it over men (comp. on ver. 2.)

ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται.

Quoniam plus coloris ad excutiendum jugum habere

<sup>a</sup> But we must judge this, that as we are women, it is not for us to fight with men.

<sup>b</sup> But the house, in which a woman governs everything, is not one, for which no destruction is appointed.

videntur, quae viris infidelibus conjunctae sunt: nominatim eas admonet officii, etc. (Calvin.) The Apostle wishes, or rather manifestly supposes, that most husbands of Christian women do also themselves receive the faith of the gospel (on ἀπειθέω, s. on ch. ii. 7, 8), but yet he cannot overlook the fact, that *some* (clementer loquitur, Bengel), are not believers, and therefore commands all women so to walk, that they endeavour not through the word to rule over the man, but through a quiet behaviour to win him (comp. 1 Tim. ii. 12, where the αὐθεντεῖν ἀνδρός, is considered as of the same kind with teaching in public, and to both is opposed the εἶναι ἐν ἡσυχία as what becomes a Christian woman.) The ἄνευ λόγου is very easily explained, though it has been a stumbling block to many, since, without the word no one can be saved. (The Syriac translates as if he had read ἄνευ κόπου). On this account Calvin, Beza, Flacius, for ex. understand κερδοθηθήσονται, of preparation for faith; Huss and Calov refer λόγου to the public proclamation of the gospel; Bengel and Hottinger, suppose here an antanaclasis. But Hornejus at once solves the difficulty, by remarking, “that the Apostle does not speak of husbands, who had never heard the word of the gospel (for it could not easily happen, that the one spouse should be entirely ignorant of that, by which the other had been converted), but of those, who hitherto had not submitted themselves to that word.”<sup>a</sup> This then is

<sup>a</sup> Apostolum non loqui de maritis, qui sermonem evangelii nunquam audierant (nec enim facile fieri poterat, ut quo unus conjugum conversus fuerat, hunc alter prorsus ignoraret), sed de iis, qui sermoni illi hactenus non auscultabant.

the thought expressed: That an impression should be made by the conduct upon those, whom the word has not won.<sup>a</sup> Besides, it was, and <sup>ever</sup> ~~even~~ is a general obligation upon Christians, both men and women, to profess their faith in their respective spheres, and to give an account of it to their superiors (below ver. 15.) It is therefore excellently said by Clemens of Alex. (Strom. l. iv. p. 224): “Let a prudent woman endeavour, first of all, to persuade her husband to become a partaker with her in those things, which lead to blessedness. But if this should be impossible, let her then apply with all diligence to a virtuous life, in everything yielding obedience to her husband, and doing nothing contrary to his will, excepting in such things as are reckoned essential to virtue and salvation.”<sup>b</sup> Upon *κερδ.* as conjunct. fut. comp. Winer, Gr. p. 96, Fischer, ad Weller, p. 174, sq. A weak variation has the indicative (comp. on the indic. after *ἵνα*, Winer, Gr. p. 238.) *To win*, namely for the word, for the kingdom of heaven (and so for themselves too as citizens of this kingdom), is syn. with *σώζειν*, 1 Cor. vii. 16, comp. 1 Cor. ix. 19, 22, and the var. there. The design for which subjection is imposed on Christian women—(apart from the circumstance of its being in

<sup>a</sup> “Αφωνον γὰρ ἔργον κρείσσον ἀπράκτου λόγου, Cæcum. and Theoph. comp. in Raphel. the examples from Xenophon, among which occurs: οὐ λόγῳ ἀλλ’ ἔργῳ διδάσσειτε.

<sup>b</sup> “Ελοιτ’ ἂν οὖν ἡ σώφρων, πρῶτον μὲν, πείθειν τὸν ἄνδρα κοινωνὸν αὐτῇ γίνεσθαι τῶν πρὸς εὐδαιμονίαν φερόντων\* εἰ δὲ ἀδυνάτως ἔχοι, μόνη σπευδέτω ἐπ’ ἀρετὴν, πάντα μὲν τῷ ἀνδρὶ πειθαμένῃ, ὡς μηδὲν ἄκοντος ἐκείνου πρᾶξαι ποτὲ, πλὴν ὅσα ἐπ’ ἀρετὴν τε, καὶ σωτηρίαν διαφέρειν νομίζεται.

itself a duty, comp. on ch. ii. 12)—is quite different from that which a Jewish mother (the Rabbin who relates it calls it wise, and Pott quotes this verse as parallel) holds up to her daughter, telling her that it is through obedience she must seek to gain the ascendancy over her husband.—*γυναικῶν* seems to prove, that the sentence is not an address (see above, II. p. 98); it might, however, stand for: *your* women.

V. 2. ἐποπτεῖσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν.

Convertit sermonem ad mulieres, ut ex modo loquendi, qui magis familiaris est, alliciat eas ad bonum (Huss.) A kind of turn common to a lively writer (comp. on ch. ii. 20.) ἐποπτ. is used here also not of a superficial look, but of the fuller insight (acquired through daily observation.) Comp. on ch. ii. 12. Upon ἀναστρ. see on ch. i. 15. ἀγνή most, for ex. Erasmus, Valla, Calvin, Flacius, Grotius, Benson, would take in too special a sense: puram, castam. More correctly, Beza, Hensler, Stolz, Hott.: Sancta, pura in a general sense. The close connection of this, both with the preceding clause and with ἐν φόβῳ, is not to be overlooked: Unbelieving husbands must be won through obedience, namely, when they see this holy walk in fear. φόβῳ is arbitrarily limited, when Θεοῦ is supplied to it, as is done by Grotius, Pott, Stolz. According to the connection, it is fear for the husband (Eph. v. 33.) However, it is better, instead of translating with Hensler: *the blameless conduct combined with reverence*, to take it as quite general with Calov, since Christian fear always rests

upon the fear of God (Eph. v. 23; Col. iii. 18); and Hottinger's trans. : *conscientious and blameless walk*, would be good, if it were not rather weak. This quiet, submissive, scrupulously pure walk, Peter now brings more distinctly into view, in opposition to the noisy, ambitious character of worldly women, who in their vanity wish to exalt and glorify themselves, as is also done by Paul, 1 Tim. ii. 9, s.; comp. ver. 11, s.

V. 3. ὣν ἔστω, οὐχ ὁ ἕξωθεν, ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος. 4. ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής.

The connection of this period with the preceding is not of the closest kind. The Apostle, however, does not pass on to a general admonition against vain and luxurious apparel, but speaks of this only in reference to the married relation. And in this sphere too he is zealous for it, not on the ground that it disturbs household affairs, but on a ground which is proper to the female condition at large, as tending to restore Christianity, in opposition to the corrupt manners of the world. This is manifest from the general connection that runs through the period (Erasmus, however, makes it too close, when he finds here the direction, by the observance of which the husbands are to be won), particularly its positive part (ver. 4,) and also from its connection with what follows. What the Apostle here requests, is a gentle, quiet spirit. *πραῦς mild, compliant, lowly* (Matth. xxi. 5: Heb. 12, comp. on ver. 15) *ἡσυχ. noiseless*, comp. ver. 1.

ἀνευ λόγου, and denoting also that *peculiar calmness of temper* which arises from gentleness and equanimity, or still more deeply from submissiveness (on the part of the woman to the will of her husband), and is reflected in the whole of the conduct. (So ἡσύχιος βίος, 1 Tim. ii. 2, of a quiet civic life, comp. 2 Thess. iii. 12, and Pelt in lo., also the command of Paul to Christian women, 1 Tim. ii. 11, s.) As opposed to this, Peter here forbids vain ornament, as what is not suitable to the calling of a woman who should work in quietness and subjection. Μετὰ αἰδοῦς καὶ σωφροσύνης must a Christian woman clothe herself (1 Tim. ii. 9,) agreeably to her nature and relation to man. Comp. the description, 1 Tim. v. 14 in opp. to 13.

To ὧν ἔστω a second κόσμος is not with Pott to be supplied as the subject, but it plainly signifies: *whose business, whose property*, or, if we please, with a special allusion to κόσμος, *whose distinction let it be*,—not the outward adorning (ὁ ἔξωθεν κόσμος), which consists in, etc. (clearly the genitive of the matter.) ἐμπλοκῆς τρίχων. artificial plaitings of hair (Philo, p. 861, of a coquette: περιέργω παικιλία τὰς τῆς κεφαλῆς τρίχας ἀναπεπλεγμένη, having with curious variety bound up the hair of her head) with Paul πλέγματα, false hair.<sup>a</sup> According to Bengel, plain substantives, which express the action, and therewith the pains taken in this ornamenting. περιθ. a substantive formed out of the verb used of such things, as ἀπόθεσις (below, ver.

<sup>a</sup> For the different names of this, see Pott or Hesych., the descriptions of Jerome in Calov in lo., Hartmann's Hebrew women in matters of dress, Abth. ii. sc. 2.

21; 2 Pet. i. 14), and ἔνδυσις. By the latter, it is self-evident the Apostle does not mean to prohibit clothes, but the κόσμος ἐνδύσεως ἱματίων = ἱματισμὸς πολυτελεῆς, 1 Tim. ii. 9. χρυσία denotes here *rings, clasps, chains*, and all ornaments of gold in general (Demosth. in Olympiad. for ex. of a girl, χρυσία πολλὰ ἔχουσα καὶ ἱμάτια καλὰ, for more see Kype). The worthlessness of such things, as compared with moral qualities and a becoming walk, was acknowledged by the ancients. Plato, de Rep. 1, says:—"seeking for integrity, a thing more precious than many ornaments of gold."<sup>a</sup> And of woman in particular, it is said in one of the smaller poets: "Behaviour and not gold, is the ornament of a woman:"<sup>b</sup> Melissa: "For to courtezans these things are advantageous to their catching the more admirers, (comp. Chrysost. in Ep. ad Hebr. homil. 38, and above); but for a woman that wishes to enjoy the favour of one man, good behaviour is the proper ornament, and not dresses. And you should have the blush upon your countenance, which is the sign of modesty, instead of paint; and worth and sobriety, (see the following,) instead of gold and emeralds."<sup>c</sup> Plutarch, who is quoted by Is. Capellus, relates in his Praec. Nupt.: "The Sicilian tyrant sent to the daughters of Lysander costly

<sup>a</sup> δικαιοσύνην δὲ ζητοῦντες, πρᾶγμα πολλῶν χρυσίων τιμιώτερον.

<sup>b</sup> Γυναικὶ κόσμος ὁ τρόπος καὶ χρυσία.

<sup>c</sup> Ταῖς ἑταίραις γὰρ τὰδε χρήσιμα ποσὴν (πρὸς τὴν) τῶν πλεονῶν θήσαν. τᾶς δὲ πόθ' ἕνα τὸν ἴδιον εὐαρεσούσας γυναικὸς ὁ τρόπος πέλει κόσμος, καὶ οὐχὶ αἱ σολαί. ἔχοις δ' ἂν ἐπὶ τᾶς ὄψεος ἐρύθημα μὲν σαμῆιον αἰδοῦς ἀντὶ φύκεος· καλοκἀγαθίαν δὲ καὶ σωφροσύναν ἀντὶ χρυσῶ καὶ σμαράγδω.

garments and chains. But Lysander did not receive them, declaring that these ornaments made him ashamed, rather than adorned his daughters,"<sup>a</sup> (comp. the passage there from Sophocles). And at the same place: "For, as Crates said, an ornament is that which adorns; but that adorns a woman which makes her more becoming; and this is not done either by gold, or emerald, or purple, but by those things which surround her with the expression of dignity, orderliness, and modesty."<sup>b</sup> Another immediately follows. But the Apostle goes still deeper in his positive clause, v. 4.

As after ἀλλ' we do not supply ὁ κόσμος ἔστω, but take ὁ κρυπτός ἄνθρ. as the true subject of ἔστω in v. 3, the whole passage is easily understood. τῆς καρδίας is here likewise the gen. essential, *the hidden man, which is the heart*, that is, the man, in so far as he is not external and visible to others, the body, but internal and concealed, the heart, (Rom. ii. 29; 1 Cor. xiv. 25). So ὁ ἔσω ἄνθρωπος, Rom. vii. 22; 2 Cor. iv. 16; Eph. iii. 16; comp. Koppe on these places, H. Stephani, Schediasmata, and Knapp, Serr. p. 392, not., Tholuck on Rom. vii. 22; where examples are produced; for ex. Plato de Rep. L. IX.: τοῦ ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος. Plotinus,

<sup>a</sup> Ταῖς Λυσάνδρου θυγατράσιν ὁ τύραννος ὁ Σικελικὸς ἰμάτια καὶ πλόκια τῶν πολυτελιῶν ἔπεμψεν· ὁ δὲ Λύσανδρος ἄκ' ἔλασεν, εἰπὼν, ταῦτα τὰ κόσμια καταισχυνῆί με μᾶλλον ἢ κοσμησεί τὰς θυγατέρας.

<sup>b</sup> Κόσμος γὰρ ἐστίν, ὡς ἔλεγε Κράτης, τὸ κοσμεῖν κοσμεῖ δὲ τὸ κοσμιωτέραν γυναῖκα ποιοῦν· ποιεῖ δὲ ταύτην οὐ χρυσοῦς, οὔτε σμάραγδος, οὔτε κόκκος, ἀλλ' ὅσα σεμνότητος, εὐταξίας, αἰδοῦς ἔμφασις περιτίθῃσιν.



de Agric. p. 188, ed. Fr.: *ἄνθρωπος ἐν ἐκάστῳ ἡμῶν τις ἂν εἶη πλὴν ὁ νοῦς*. Hence it is manifest, that by this expression is plainly denoted only the internal I, every thing, even of the natural man, in opposition to the body, as Calvin, Cornel. a Lapide, Bengel and Tholuck take it, not as Beza, Flacius, Calov, *man in so far as he is regenerate* (not flesh): *mens animus-que latens* (Erasm. and Ambros. l. iii. epist. 11). From this, therefore, is distinct the Holy Spirit, which being put into this inner man, first makes him believe, and thereafter confirms him in the faith, (Eph. iii. 16); the inner man, upon which God looks, is not in every condition pleasing to him, but only in its connection with the divine principle itself. So our verse may be expounded, in a general way, as follows: It is not external ornament, that of the body, which becomes Christian women, but what becomes them is the inner man, in the abiding ornament of a soft and quiet spirit. (Quite so Bengel, to the same effect also Calvin, Zeger, Hornejus). The ancients, too, were accustomed to designate moral qualities, in opposition to bodily decorations, as the ornament of the soul. Dicebat Cato, qui anxie occupantur in corporis cultu, animi cultum negligere (Calvin). Aristotle says (Econ.): “That neither splendid apparel, nor distinguished beauty, nor abundance of golden ornaments, affords such a recommendation of a woman as a well-ordered household, and a decent and becoming manner of life. As all such ornaments of the soul are more desirable and much more permanent,” etc.<sup>a</sup> That the same figure

<sup>a</sup> ὅτι μήτε τὸ τῶν ἐνδυμάτων λαμπρὸν, μήτε τῆ κάλλους τὸ ἕξοχον

is in various ways often used in the Bible, is also well known. Comp. what is said in Prov. xxxi. 25, of the good housewife: ἰσχυρὴν καὶ εὐπρέπειαν ἐνεδύσατο, 1 Tim. ii. 9, κοσμεῖν ἑαυτὰς—δι' ἔργων ἀγαθῶν, and to the same effect in the next verse of this chapter. Here, then, the spring of all individual good, the spirit itself, is represented as that which adorns (not subjoined as a description of the hidden man, as Beza, Pott, and others interpret it), in that the Apostle attributes to the female soul, that Christian feminine quality, a quiet tranquillity of mind.—ἀφθάρτῳ, Grotius takes it in the sense of *unseducible*, (similarly Erasmus: *without stain*; Luther: *undeflowered*), against which, Hottinger in particular urges, the contrast that is here intimated to the transitory ornaments of the body, and justly, so far as concerns the expression, (see on ch. i. 23, comp. vii. 18.) But the untransitory nature of spiritual ornament is essentially of a moral kind. Quite correctly, therefore, Beza: Sinceritas or incorruptio (comp. also Flacius). The adj. neutr. stands often, as is well known, for an abstract substantive, (examples in Winer, Gr. p. 190). But it would still have been quite natural here, to put the substantive (the common ἀφθαρσία), if the Apostle had wished it. It appears then that he preferred the concrete expression, and the ground of this is also clear,—namely, that the ἀφθ. might be placed in a more lively opposition to external ornament (without there being any need to supply κόσμῳ). ὁ, as Erasmus

μήτε χρυσίου μέγεθος οὕτω συντελεῖ εἰς σύστασιν γυναικὸς ὡς ἡ τῶν πραγμάτων εὐταξία καὶ τὸ τῆ βίαι σεμνόν τε καὶ εὐπρεπές. ὡς ἅπασ μὲν τοιοῦτος ὁ τῆς ψυχῆς κόσμος ἐπίερατος μᾶλλον καὶ βεβαιοτέρος πολλῶ κ. τ. λ.

thinks, can be referred to *πνεῦμα* or to the whole. But according to our exposition, τὸ ἄφθ. comes out as the chief subject, and we accordingly refer it with Bengel to this, as that to which the ornament belongs, which is πολυτελής (synon. with πολύτιμος, ch. i. 19), ἐνώπιον τοῦ Θεοῦ (in God's eye, as παρὰ Θεῶ, ch. ii. 4, 20), just as that external ornament is in the eyes of men, (1 Tim. ii. 9). Under *πνεῦμα*, therefore, we understand, according to Eph. iii. 16, with Athanasius (ad Serap.) the Holy Spirit, which strengthens and beautifies the heart, and which itself is *πραῦς* and *ἡσύχιος* (comp. Luke iv. 55; on these words themselves, see above), and in so far as it is communicated to men, in which respect it is here considered, it brings forth these properties in them, Gal. v. 22. If it should still be inquired, whether the Apostle forbad, in general, to believing women, the use of fine apparel, jewellery, and such things, the answer arising out of our explanation of the whole passage, and the connection of its several parts, is, that every thing of that kind is forbidden, as the instrument and food of vanity; that is, in so far as a woman loves such things, and not in so far as she uses them merely from a sense of propriety, without carrying it to abuse, (1 Cor. vii. 31). So Luther: "A wife must, therefore, be so minded, that she does not care for finery. If people do set much by finery, do not cease from it—it is their manner and their nature; for that very reason must a Christian woman *despise* it. But if her husband wishes it, or it is otherwise a proper thing, there is a good reason why she should adorn herself, it is well."

V. 5. οὕτω γὰρ ποτὲ καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, 6. ὡς Σάρρα ὑπήκουε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα.

On ἅγαι, see on ch. i. 2; on ἐλπ. ἐπὶ τὸν Θεὸν, or, as some read, εἰς Θεὸν, see on ch. i. 13; on ἐκόσμουν, the preceding verse. Their ornament consisted in their subordination (“these, says he, knew no other ornament than this, the being obedient to their own husbands.”<sup>a</sup> Œcum. and Theoph.) So are they patterns for Christian wives. It, therefore, becomes certain from this, that vanity was forbidden in the preceding context, as being contrary to female subjection. Grotius, who alone feels the contrariety of this sentence to his exposition of the one before it, therefore gives also quite an arbitrary explanation of οὕτω: nempe virtutibus. Right no doubt, only that the Apostle here determines by an addition, wherein these virtues consisted, (comp. Calov.) Ἐλπίζουσαι also belongs primarily not to these virtues here recommended, as Flacius would have it, but declares more at large, wherein consisted the holiness of these women, on account of which they were to be imitated by Christian women. With ὡς a particular example is quoted (comp. Œcum. and Winer, Gr. p. 386, against Pott), ὑπήκουεν, as an imperfect (which is Lachmann’s reading) expresses continuance; καλοῦσα, κ. τ. λ. is an expression and an example of this obedience, which history has preserved. Sarah is also brought forward,

<sup>a</sup> αὐταὶ, φησὶν, κόσμον τούτον ἤδεισαν μόνον, τὸ πρὸς τοὺς ἑαυτῶν ἀνδρας πειθήνιον.

sometimes by the Rabbins, as a pattern; so in the parallel places, which Drusius produces (Musar, c. 6, fol. 73, col. 2): “(A good wife) stands before her husband and ministers to him, and calls him her lord. Which we learn from Sarah, who called Abraham her lord, when she said: ‘my lord is now old,’”<sup>a</sup> (Gen. xviii. 12. Also Hannah, 1 Sam. i. 8). *κύριον* or *δεσπότην* was applied also by the Grecian women of the olden time (*corruptis moribus mos inolevit contrarius*, Grotius) to their husbands, (see Elsnor and Wolf). And that this appellation was not without meaning among good women, is proved by the relation of Plutarch, which Alberti quotes, (*de virt. mul.*, p. 252), and in which Timoleon’s wife says to the tyrant Aristotimus: “If thou hadst been a prudent man, thou wouldst not have discoursed to women concerning men, but sent them to these, as our *lords*,” etc.<sup>b</sup>

ἧς ἐγενήθητε τέκνα, ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

This now is the reason for which the holy women of old, particularly Sarah, are not only in the general worthy of imitation, but should be taken as patterns for Christian women: because ye are become their children, (instantaneous action). “For it behoves

<sup>a</sup> Stat (uxor bona) coram eo (marito) et ministrat ei et vocat eum dominum suum. Quod ex Sara discimus, quae Abrahamum maritum vocabat dominum suum, quum diceret: “Dominus meus senuit.”

<sup>b</sup> εἰ μὴν ἦς ἀνὴρ φρόνιμος, οὐκ ἂν διελέγουσιν γυναῖξιν περὶ ἀνδρῶν, ἀλλὰ πρὸς ἐκείνους ἂν, ὡς κυρίους ἡμῶν, ἔπεμπεσιν κ. τ. λ.

daughters to imitate their mothers,"<sup>a</sup> (Œcum. and Theoph.) Pott's explanation of ἐγενήθητε as standing for the future ἔσεσθε, (so also is it rendered by Stolz, Hensler, Beausobre, similarly by Hottinger, Carpzov and Bolten, which two last consider every thing from ὡς—τέχνα with Vater as a parenthesis) only proves, that Winer's severe parody of the philological exegesis of the now drooping Pelagian race (in his new preface to his Grammar) is not overdrawn. The interpretation too of Didymus: *cujus et filias eas factas esse dicit per operationes bonas* (upon which he immediately goes to allegorize), has this against it, that one can only through faith become an heir of the promise made in Abraham and Sarah, and along therewith a spiritual child of both, Rom. iv. 11, s. (It is likewise explained by Œcum. and Theoph., partly of faith, partly with reference to the race of Sarah and Christian women; see above). Besides, in these cases, the two participles would have stood better in the aorist, as they would express what is past, and that with reference to a momentary act. Benson, who alone seems to observe this distinction of time, hence interprets: Ye have become and also will remain, so long as ye do good, &c. But *the* explication of the participle, which must have been already admitted in καλοῦσα, is less constrained, the more so as these clauses correspond: "as ye may thereby prove this, or as we therefrom might see, when ye do good," etc. For through works, like those

<sup>a</sup> Ἀνάγκη γὰρ τὰς θυγατέρας μιμῆσθαι τὰς ἑαυτῶν μητέρας.

of Abraham, a similar faith is also proved and discerned (John viii. 39. Jas. ii. 18). ἀγαθοπ. of the discharge of duty in general, not as Œcum. and Theoph., Flacius, Grotius interpret it, of beneficence; but with a particular reference to the fulfilment of what is due toward the husband, like that of Sarah, (comp. above on ch. ii. 15, 20). These passages also strengthen the proof, that the Apostle wrote to Gentile Christians. To Jewish women he could hardly have said: Ye have *become* Sarah's children, without inserting *spiritually*, or *truly* to make his meaning plain, which is done by Beausobre in supplying *vraiment*). μὴ and μηδεμίαν afford proof also for the subjective construction of the participles and their interpretation through *if* (comp. on ch. iv. 4. Rom. viii. 4). If they meant any thing historically, they must have been οὐ, οὐδεμίαν, (Winer, Gr. p. 399.)

πτόησις presents a difficulty. It stands primarily of any shaking, or violent agitation through passion, so particularly; 1. Through sexual instinct, Arist. de generat. animal. l. iv. c. 5, which sense Salmero and H. Stephanus (in his Schediasm.) have also sought to apply here, but without making out of it any intelligible meaning; 2. Through fear, so that it denotes (*a*) sometimes the subjective fear itself, (*b*) sometimes objectively the fright, or even that which frightens. The first of these latter significations is proved by Krebs and Loesner, from Philo and Josephus, and is also adopted by Stephanus in his Thesaurus. Hesychius explains it by δειλία. In the same sense, πτόια is found in Polyb. iv. 8; Joseph. Ant. xix. 1. 17. 3, 1. It is stronger than φόβος, 1 Mac. iii. 25. The verb

stands for עָרַב, חָתַת, חָרַר, פָּחַד, for ex. in 1 Chron. xxii. 13; Job xxiii. 15, xxxii. 15. (Joseph. B. J. I. 30, 4: ἐπτόητο δὲ τῷ φόβῳ, the fear shook, confounded him.) Just as strong, but objective, is its signification in Prov. iii. 25, (for פָּחַד): Καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν οὐδὲ ὄρμας ἀσεβῶν ἐπερχομένας. Every thing, therefore, agrees to the sense which is given by these two views of the same idea. The special reference which Grotius introduces is manifestly constrained: Permit yourselves not, through the causes of fear (threatenings and such like), to be moved into a transgression of your marriage duties; for in Sarah's history nothing of the kind ever happens. Just as little has the exposition of the three first named older expositors, which Wolf does not disapprove, and Clarius, Hottinger and Stolz, follow, for its support: *and that not out of fear (but willingly.)* Luther's interpretation of superstitious fear is not more arbitrary. That of Mill, which is also justified by Wolf, is more plausible, according to which the Apostle enjoins obedience upon women (ἀγαθοποιῶσαι); but that they might not fall into the opposite fault (a pusillanimous dread of confessing the truth, and discharging their religious duties), he subjoined: *yet so, that in nothing ye suffer yourselves to be put in fear, to be intimidated.* In καὶ μὴ would then be found its adversative signification.<sup>a</sup> But this thought is too remote from the context, and we therefore return back to the interpretation given by Œcum. : *if ye do good,*

<sup>a</sup> Hermann on Viger. p. 531. Upon the simple καὶ as adversative, comp. also Palairct on Matth. xi. 18.



and are not thereby afraid, without giving it, however, so special a reference as he does, to fear for niggardly husbands. For this interpretation it is best to take *πίστεις* subjectively: non territae ullo pavore (Erasmus, Valla, Calvin), as in Mark iv. 41: ἐφοβήθησαν φόβον μέγαν, so that the last is stronger (comp. below, ver. 14.) Why *μή* is used has already been mentioned (Bengel: et non); *μηδ.* expresses, that they must *in no manner* be afraid, and therefore *of nothing* (so Philo i. 28, *μη πτυρόμενοι ἐν μηδενί*, comp. Wahl, ii. p. 100.) The question, how this admonition connects with the example of Sarah, has made much to do. It is best referred, with Erasmus, to the character of Sarah in general (her obedience too was mentioned in the general, and only proved by the particular), whose firmness is unquestionable: “Ye are daughters of Sarah who have revived the manners of that most excellent woman, and her masculine strength of mind, adorning yourselves with good works, and placing all confidence in God, relying on whose protection there is nothing whereof ye ought to be afraid, with feminine weakness.”<sup>a</sup> (Paraph.) Here we can very well admit a reference to the *ἐλπίζουσαι ἐπὶ τὸν Θεόν* (Sarah’s faith also is renowned, Heb. xi. 11), which thereby receives also its more immediate practical signification. Christian females must imitate the holy women, who fearlessly trusted in God, and yielded subjection to their

<sup>a</sup> Vos estis Sarae filiae, quae mulieris optimae mores et masculinum animi robur refertis, bonis operibus ornantes vosmet ipsas, ac fiduciam omnem collocantes in Deo, cujus praesidio fretae, non est quod quidquam expavescatis imbecillitate muliebri.

husbands—even though they should have to suffer for their adherence to God, or have unbelieving husbands: “Act rightly, and be in trepidation for no one.” (Carpzov), comp. ver. 13, 14, and, on the whole, the description of a good wife in Prov. xxxi.

V. 7. Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γυνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικειῷ ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

The Apostle had described the duties of subjects and slaves, not those of kings and masters; whether it might be, that among those to whom he wrote, there were found fewer masters than slaves, and he therefore wished rather to set before them *their* duties than the duties that were proper towards them, (to the shame of the moderns, who, before inferiors, discourse without reserve on the duties of superiors), or it might be, that he preferred in general, to treat more at large the more irksome relation, but to direct to masters only the *general* precepts, which commence at ver. 8, and which are also sufficient for their particular relations. But before he passes on to these, he subjoins to the lengthened admonition to the women, a short word also to the men, not as if he reckoned these among the subject, but in order to prevent any abuse on their part, of the command laid upon the women, and to represent the married relation, not as a mere relation of right (of subordination and superiority) but also as an individual one (of reciprocal love.) The obligation on the part of husbands (to nourish, support, etc. their wives), he does not touch upon, but

only the higher, spiritual duties, which the man, as head of the woman, must readily fulfil. These are partly general, the devoted love, (Eph. v. 25; as opposed to the compulsory obligation of the woman: obedience in fear, v. 33), which counts the welfare of another as its own, (v. 28, s.), and, therefore, not according to any prescribed rule, but according to its own best knowledge, (*κατὰ γνώσιν*) seeks so to advance the welfare of that other, that it regards the honour of the other person as its own, (1 Cor. xi. 7),—which general and natural relation, however, was first properly recognized by Christianity, (Eph. v. 31),—partly special, in the mutual participation of grace, in which the married persons stand toward eternity, (*ὡς καὶ συγκλ. κ. τ. λ.*), and in which both parties must seek to have themselves at present confirmed (*εἰς τὸ μὴ κ. τ. λ.*) So that this Christian relationship prohibits all bitterness of treatment, (Col. iii. 19), and so morally softens and explains that required state of strict subordination; for which reason also Paul, after the declaration, that the man was not made out of the woman, nor for the sake of the woman, presently adds: *πλὴν οὕτε ἀνὴρ χωρὶς γυναικὸς—ἐν κυρίῳ κ. τ. λ.* (1 Cor. xi. 11, s.)—*ὁμοίως* vicissim (Grotius). *Similitudo non spectat ad officia specialia, quae alia habet uxor, alia maritus, sed ad fundamentum amoris.* Sic *similiter*, c. v. 5, (Bengel). The precept itself falls, as Erasmus remarks, into two parts, each of which has its own ground.

I. *Συνοικοῦντες* is used primarily of all dwelling together, of daily intercourse, in particular of married people, (as the transitive *συνοικίζω* signifies to betrothe

one's daughter); hence euphemistically, as our *beywohnen* (*to dwell with, to cohabit*, Deut. xxiv. 1, comp. Palaiet, Raphel. ex. Polyb. and Wetst.); but this straitened signification does not suit in the present connection (an exposition which Œcum. and Theoph. bring forward, according to which a gradual wise reservedness is recommended, is, as they themselves feel, quite strained); and Raphelius justly remarks, that we have here no right so to confine the idea of intercourse, at the same time bringing forward examples from Xenophon, for the more extended signification (Cyp. l. 4, p. 82. De Rep. Lac. p. 534. See also Clericus and Kypke in lo. and Wahl, s. v.); comp. the use of *συνοικία*, that, namely, *τῶν ἀγίων μέλλουσα γίνεσθαι*, in Justin Martyr, Dial. c. Tr. p. 369, A. and the tropical use of the verb in the expression *συνοικεῖν ὀδύνας* in Clemens Alex. Strom. l. IV. p. 232, which he substitutes for the *κατοικεῖν ὀδύνας* of the LXX. in the melting description of Micah, ch. i. 12. It is not, therefore, as Grotius and Pott think, a synecdochical form of speech (*to dwell with, for, to treat*) but only a use of the word in its original signification, which constitutes the ground of that euphonism. *κατὰ γνώσιν* supplies the room of a corresponding adverb, *according to knowledge*, i. e. not according to the knowledge, which they have of the gospel, (Grot.), or : as it becomes those who know God, or such like, (Beza, Semler, Hott., Stolz), but generally, yet so that the idea does not remain without reference to Christianity, therefore not merely, *reasonably*, (Hensler, Bolten), but *wisely*, (2 Cor. vi. 6.) The Scholiast in Matthæi expounds it by *κατὰ*

συγγνώμην, κατὰ διάκρισιν. But the synonyms γνώμη and συγγνώμη, as Bengel has shown, on I Cor. vii. 25, from Aristotle, (Eth. l. VI. comp. Basiliæ Seleuc. Orat. XXIX. p. 158), have the sense of a judgment, which is at once right and mild, (ἐπιεικὲς), consequently proper. Accordingly, κατὰ γνώσιν signifies, *with wise consideration*, or in a manner agreeable to a well-informed understanding, only, that in the province of Christianity, the knowledge of the understanding is also determined and guided by faith, as γνώσις. Luther: "One cannot now prescribe rules; God brings it home to every man himself, that he must act toward his wife agreeably to reason, according as may be best adapted to each wife."

The double clause in our verse is much more agreeable, and regularly formed, and also as regards the sense, more pregnant with meaning, when it is divided as above, according to the method of Origen, (comp. Whitby in lo.), Erasmus (Paraph.), Benson, Carpzov, Pott, Bolten, Hensler, Hott., Stolz, Griesbach, Vater, Tittmann, Lachmann. By the other pointing, which places a comma after γνώσιν, and which is adopted by Luther, Calvin, Beza, Flacius, Grotius, Matthæi, συνοικοῦντες is left without its object, a double ὡς is connected with ἀπονέμοντες, and the reading συγκληρονόμοι, as an apposition to the subject, becomes also indispensable. But there is this objection to this reading, though preferred by Grotius, Bengel, Griesbach, Vater, Lachmann, that so far it must of necessity be brought out by a false construction, while, by our pointing, the dative is not strictly necessary. On the other hand, the dative

might certainly have been corrected, for the purpose of making the motive more forcible: *since they also are fellow-heirs*; but might not the thought which Bengel employs to defend the nominative, viz. that the wives of Christian men are not all believers, and fellow-heirs, be also taken as a ground for changing the dative into the nominative? Besides, the sense remains the same, whether the women are represented as fellow-heirs with the men, as in the older translations, or the reverse, only the manner of pointing is important, and *so far* also the reading, since, as was remarked, if the dative is considered genuine, our method of pointing would then not only have much, but every thing in its favour.

According to it, the husband must deal wisely with the woman, as with the *σκεῦος ἀσθενέστερον*. But how any one could separate from this the adj. *γυναικεῖον*, which is connected with it, and how even Wahl could bring forward Lev. xviii. 22; Deut. xxii. 5, to prove its use as a substantive, (= *γυνή*), since in these passages it is unquestionably the adjective to *κοίτη* and *στολή*, it is scarcely possible to comprehend; for the sense here manifestly is: *to the female, as the weaker vessel*. The weakness is given with *ὡς* as the motive, to the (according to our pointing) wise treatment of the woman; in which view, this motive requires no explanation, whereas, if we take the other pointing, we must wander up and down, (comp. for ex. Beza), to prove that honour ought to be given to the woman. Hence Luther says in his exposition: “The woman is weaker in body and in spirit, also more silly and faint-hearted; therefore thou must

act and behave towards her as she is able to bear it." *σκεῦος* itself is often taken as a designation of woman as such, by Bengel, for example, and Wahl, s. v. *γυναικεῶν* (if not s. v. *σκεῦος*). But how then could the woman be represented as the weaker *σκεῦος*, and consequently the man as the less weak, or the stronger? And would not the addition *γυναικεῶν* have been superfluous, if *σκεῦος* of itself denoted the female race, as Koppe even confesses, on 1 Thess. iv. 4, 5, whose exposition there Pelt very properly rejects? And there is the fine consideration of Pott, that the orientals considered women as domestic utensils, as if the Apostle would have countenanced such a view, by so much as retaining the despicable phraseology, (more especially in a didactic passage)!—It is first of all to be remarked, that *σκεῦος*, in the language of the Hebrews, is used quite generally as the classic *σκεῦος*, see Vorstii Philol. s. P. I. p. 23, and Hott. in lo. It signifies not only all sorts of furniture, as even clothing apparel, (Deut. xxii. 5), but also a thing in general; so in Sirach xliii. 2, the sun is called *σκεῦος θαυμαστόν, ἔργον ὑψίστον*, (comp. v. 3). This use, however, does not seem to be the original one, but the same sense certainly lies as the ground of it, which *ἔργον* also has in this passage: *a work*. (So Justin Martyr says in his Apol. I. p. 49, A.: *ἀνθρωπιείου λόγου σκευή*, a framework of human doctrine.) But in the biblical use of *σκεῦος* this reference to a working or handling is commonly apparent. It is sometimes an image, sometimes a name of man, whom God has fashioned as a vessel, (Rom. ix. 21; comp. Jer. xviii. 6; Isa. xxix. 16; xlv. 9; lxiv. 8), uses and brings to

honour (2 Tim. ii. 20, s. comp. Rom. ix. 22, s. Jer. xviii. 6 ; Acts ix. 15), or again breaks in pieces (Jer. xix. 11 ; xxii. 28 ; xlvi. 38 ; Hos. viii. 8 ; Ps. ii. 9 ; Rev. ii. 27). Man appears particularly in his brittle part as a vessel, partly in reference to God, (2 Cor. iv. 7), partly in reference to his soul, whose tool and instrument it is, (1 Thess. iv. 4, 5).<sup>a</sup> And accordingly, there appears to us also here, in the general expression *σχεῖνος*, to be contained a very suitable reference to God. “The husband must feel himself and his wife, as Luther says, to be God’s framework.” This will dispose him still more to lend his aid to the weaker framework, than if he had respect merely to the weakness, which, taken alone, and by itself, could have supplied no motive to good treatment, but there must be laid as the ground of this reflection, a more general *religious* feeling, viz. that the woman is also God’s workmanship and organ. But, finally, there comes distinctly out, in the use of *σχεῖνος* itself, and particularly through the adjective, the sense of weakness, of dependence, and that not in regard to the woman alone, but also, since the comparative is used, in regard to the man himself; so that here the less weakness is required to help the weaker, mindful of its own weakness;—a representation which is also powerfully efficacious in the other occurrences of life, as commonly those, who are less strong, feel most compassion for the weakest. Hence Luther

<sup>a</sup> *Σχεῖνος* plainly stands for *body* in Hermas, l. I. Mand. 5, sect. 1, 2, comparatively in Barnabas, sect. 7, 11. Comp. Cicero, Tusc. l. I. c. 22.



translates very properly, in the first reference: *instrument*, and still more comprehensively Wahl: *the weaker fabric*, (less modern: *creature*). The same phraseology we meet with, according to a passage in Wolf, in the Rabbins, although they often use the words מאנא and כלי with a special reference to the sex, (see Schoettgen on 1 Thess. iv. 5); when, in Sanhedrim, c. ii. § 15, the woman is named נגמר כלי שאינו כלי, an incomplete vessel, and therefore the man, as contrasted with her, is thought of as a complete one.

The weakness of the woman is often also not only declared in similar words by profane authors—as Plato says: ἐν πᾶσι δὲ ἀσθενέστερον γυνή ἀνδρός (de Rep. l. v. p. 654), and Quintilian: imbecilla res est foemina (Decl. cccviii.), comp. the quotations in Suicer, s. v. σκεῦος II., in which the woman is called a πρᾶγμα δυσμεταχειρίστον, φιλόψογον χρεῖμα, *lentum negotium*,—but also upon this is grounded the lordship of the man:

— Πᾶσα γὰρ ἀνδρὸς  
Κακίων ἄλλοχος, καὶ ὁ κάκιστος  
Γήμη τὴν εὐδοκιμοῦσαν.<sup>a</sup>

(Euripid. Frag. of Œdip., v. 33). The Jew, Josephus, however, sets it forth differently in the following manner (contra App. l. II.): “The woman is for every thing inferior in nature to man. Wherefore let her be subject, not insolently taking the lead, but allowing herself to be governed. For God has

<sup>a</sup> For every wife is inferior to her husband, even though the meanest man should be married to a woman of quality.

given the supremacy to man.”<sup>a</sup> But upon this natural relation of strength, which necessarily subjects the woman to man, religion, where it any how exists, grounds the forbearing love, that man should show towards his wife. So in a comic writer, who is here appropriately quoted by Flacius, the woman says to the spouse: “I have erred, I confess it, I am vanquished: now I implore this of you, that by how much your mind is naturally more powerful, it may be so much the more indulgent; that my foolishness may find some safeguard in your integrity:”<sup>b</sup> So expounds here also the Scholiast in Matth., p. 199, and to the same effect an older expositor in Œcum. and Theoph.: “Perceiving the levity of the female character, and its great facility in every thing to err, and its proneness to pusillanimity, be ye forbearing toward them,”<sup>c</sup> (afterwards, with a bad special reference to the household); and so Chrysostom, with a manifest reference to this passage, admonishes the husband: “Consider that woman *is the weaker vessel*, but thou art a man. For on this very account wert thou appointed to bear rule and set in the rank of head, that thou mightest bear the weakness

<sup>a</sup> Γυνή δὲ χεῖρον φύσει ἀνδρὸς εἰς πάντα, —Τοιγαροῦν ὑπακούετω, μὴ πρὸς ὕβριν ταυῖθ' ἡγουμένη, ἀλλ' ἰν' ἄρχηται. Θεὸς γὰρ ἀνδρὶ τὸ κράτος ἔδωκε.

<sup>b</sup> Peccavi, fateor, vincor: nunc hoc te obsecro, quantum est tuus animus natu gravior, tanto sit ignoscentior: ut meæ stultitiæ sit in justitia tua aliquid præsidii.

<sup>c</sup> αἰσθησιν λαμβάνοντες τῆς τοῦ θήλειος κουφότητος καὶ τοῦ εὐπαράφορου ἐν πᾶσι καὶ εἰς μικροψυχίαν εὐολίσθου, μακρόθυμοι γίνεσθε πρὸς αὐτάς.

of her who is governed. Make thy government, then, brilliant.”<sup>a</sup> (In 1 Cor. xi. homil. 26).

II. As it is binding on the men to treat their wives with prudence, with caution, mildness, and forbearance, because they are *weaker*, so must they give to these also their deserved honour, in so far as they hope to find in them *fellow-heirs* of salvation (comp. Benson). This consideration has no meaning but for Christians, as it rests upon the one true faith. The command is also given to none but Christian men; to all these, however, without distinction, whether the wife were a believer or not. For this reason Bengel preferred the reading *συγκληρονομοι*: *cohæredes dicuntur viri, non mulierum, sed fidelium omnium*. But what the Apostle could mean thereby, we should be at a loss to discover, indeed this *συγκλ.* must obviously have reference to a common interest of the married persons in heaven. Now we might admit that Peter, as in ver. 1 he treated the case, that the husband of a Christian woman might not be a believer as a sort of exception, so also here he speaks without consideration of this case, namely in such a way, that he commands an unbelieving wife, in the hope that she would yet believe, to be treated with Christian honour as an heiress of grace. But still there is much depending upon the *χάριτος ζωῆς*. According to Erasmus it is either = *χ. ζώσης*. (So do some Moscow MSS. read, and so also Œcum. expounds) or =

<sup>b</sup> Ἐννόησον ὅτι γυνὴ τὸ ἀσθενὲς σκεῦος, σὺ δὲ ἀνὴρ. Διὰ γὰρ τοῦτο καὶ ἀρχῶν ἐχειροτονήθης, καὶ ἐν τάξει κεφαλῆς ἐδόθης, ἵνα φέρῃς τῆς ἀρχομένης τὴν ἀσθένειαν. Ποίησον τοίνυν λαμπρὸν σοι τὴν ἀρχήν.

χάρισμα ζωῆς (so the Syriac); but the first is not intelligible, unless we explain it by χάρις ζωοποιούσα, as is done by Grotius and Clericus, but which even Pott finds too harsh. We therefore adopt, with the greatest number of expositors, the simple meaning, *gift of grace*, and understand the whole of that life, which is conferred upon us by grace, as a gift wherein women also partake; no regard is therefore had to the consideration, whether this or that person had already received grace or not, but merely to this, that it is tendered as a free gift to all without distinction of sex, (Gal. iii. 28), and that, therefore, women are to be treated as being on this footing of equality in regard to what is of the highest moment, to eternity. συγκληρονόμοι are those who shall partake together in the κληρονομία (ch. i. 4) Rom. viii. 17. Eph. iii. 6.

ἀπονέμοντες τιμὴν, “has been made to signify, I know not what. Some have taken it in reference to the circumstance, that the man must provide food, drink, and clothing, to the woman, and nourish her, (Camero: Non pertinet tantum ad laudare, sed etiam ad mercedem, ad curam, ad sollicitudinem; so also Hammond; entirely of sustenance, Wahl;) some have referred it to the marriage vow (of continence; Jerome c. Jovin. l. i., comp. Augustin in Ps. cxlvi. init. Œcum., Theoph., Beda.) I take it in this sense, that the man must regard the woman as being also a Christian, and an instrument of God.” (Luther.) We likewise understand it of the respectful treatment which must spring out of a right estimation of the undying soul, and the everlasting grace of God, and

so far justify the exposition of Camero, as *τιμὴ* never signifies mere praise, (see on ch. i. 7), but where the circumstances permit it, includes honourable treatment, (*ἀπονέμοντες τιμὴν τῇ Θεῷ* occurs in Diod. Sic.; it is used of the honour which the smaller citizens or kings have to pay to the greater, in Stobaeus, Serm. clii. and Joseph. Ant. l. xx. c. 2; lastly, of the respectful manner in which any one treats an inferior, in Joseph. vita sua: *σύμπλουν ἐδέξατό με (ὁ Τίτος) πᾶσαν τιμὴν ἀπονέμων, comp. Ant. l. xiv. c. 27. See Munthe, Palaiet, Kypke.)* But, that the Apostle here commands care to be had for the bodily wants of the woman, is, as Wolf remarks, contrary to the connection. This is rather to be considered as a self-evident duty, and must be done without regard to the grace of life. Here respect is had to moral estimation.

In this respect, it was acknowledged by the wise among the heathens, that sex makes no distinction, but “that the virtue of man and woman is one and the same,”<sup>a</sup> (Plutarch, de virt. mul. init., in which case they then deserved honour, cf. Epictet. 62,) yet, since they could only base moral dignity on philosophical *knowledge*,<sup>b</sup> they could not effect this in such a general way as Christianity, which makes *grace* the groundwork, and without drawing the woman from the lower sphere assigned her by nature,

<sup>a</sup> *μίαν εἶναι καὶ τὴν αὐτὴν ἀνδρός τε καὶ γυναικὸς ἀρετὴν.*

<sup>b</sup> Clemens of Alex. also earnestly desires women to pursue after *γνώσις*, with an allusion to the many female scholars of the philosophers, Strom. l. iv. p. 223, sq.

in that sphere even pronounces her blessed, (1 Tim. ii. 15,) and is just as far removed from the moral depreciation of the female sex, which the Mahommedans and Rabbins would almost deprive of immortality, as from that worldly sort of distinction and deification which has prevailed, especially since the middle ages, and has been defended as Christian by many, who mistook what was German for Christian, while they could do nothing but bless the women.<sup>a</sup> Hence the negative exposition of Jerome is quite correct, who says, that the Apostle here by no means wishes, what some in modern times have begun to do, that wives should be dressed out, set high up, bowed down to, and so forth. And so also, on the other hand, the positive one of Flacius: *debita charitate eam amplecti, habere eam pro socia vite. Nihil enim est, says Calvin, quod magis derimat vite societatem, quam contemptus, nec possumus vere amare, nisi quos habemus in pretio.*

*εἰς τὸ μὴ κ. τ. λ.* has likewise been the subject of much disputation, and Hottinger finds even the best exposition still somewhat hard. This is also the oldest, expressed in the Schol. in Matth. p. 199, with the words: “for a domestic tumult is a hinderance to the performance of works toward God,”<sup>b</sup> adopted by Lyranus, Luther, Calvin, Beza, Grotius, etc. and the moderns, except Pott, who generalizes it; doubted by Cæcum. and Theoph., who, to underprop their

<sup>a</sup> La France a été peut-etre, de tous les pays du monde, celui où les femmes etoient le moins heureuses par le cœur: Mme. de Staël de l'Allemagne, p. 43. 3d ed.

<sup>b</sup> ὁ γὰρ περὶ τὴν οἰκίαν θόρυβος, τῶν κατὰ Θεὸν ἔργων ἑμπόδιον.

ascetic exposition, (see above,) introduce the foolish question: "for what cutting off (or hindrance) of prayer, brings the austerity of a man toward his wife?"<sup>a</sup> But, it is fully confirmed by many other passages, which expressly require of supplicants a soft, conciliatory disposition, Matth. v. 23; vi. 14, s. 1 Tim. ii. 8. 1 John iii. 22. The limitation of Grotius to the power of prayer, (comp. v. 12,) is not necessary, as prayer itself is also interrupted by sin. But still more arbitrary is the translation of Stolz, which refers it quite reversely to what is external: "so that no stoppage may arise to your devotions!" Calvin, Benson, and others, refer it to social prayer, and it is certain, that this suffers most from want of unity and love, and so far it is here particularly intended; as to the performance of it, there is annexed a particular promise, (Matth. xviii. 19, s.) But, to refer the clause to this alone, and to consider it as an address to the married couple, is without any ground. The whole is shortly and excellently explained by Vater.—ἐγκόπτω stands commonly in the New Testament, tropically for, *to be hindered*, like our words, *to be broken up, broken, maimed*, (Vulg.: *impedian-tur*,) and is regarded by most interpreters as the genuine reading. Schoettgen indeed, compares passages from the Rabbins, in which the expression, *to be cut off*, (*extirpated*,) is used of prayers, in order to support the reading: ἐκκόπτεσθαι against which, however, we might not only assume with Pott, that

<sup>a</sup> τίνα γὰρ ἐκκοπήν (ἢ ἐγκ.) φέρει προσευχῆς ἀνδρὸς πρὸς γυναῖκα αὐτοῦ ἀστηρία.

this form of expression being well known, had occasioned the change from ἐγκ. into ἐκκ.; but Bengel also remarks, that the words עכב and עכר, which are specially used of the hinderance of prayer through sin, correspond exactly to ἐγκ. Of the passages from the book Musar, which Drusius applies generally to our verse, we take only the following: R. Haninadicit, semper homo *honorem tribuat* uxori, nam non est benedictio homini, nisi propter uxorem ejus, (f. lxxiv. 1.)

### CHAPTER III. 8—17.

V. 8. Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοὶ, ταπεινόφρονες.

As if the Apostle said: “Why should I give particular directions? I say simply to all”<sup>a</sup> (Æcum. and Theoph.) Comp. Eccl. xii. 13: τέλος λόγου, τὸ πᾶν ἄκρε. This is the conclusion of the special exhortations, which began at ch. ii. 12. ὁμόφρ. (comp. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2) denotes agreement in sentiment (ὁμόνοια), therefore particularly in faith (mente, Bengel; συμπ. the same in *feeling*, in love (affectu, Bengel), the *fellow-feeling* which is so closely united with the ὁμόνοια (Phil. ii. 1), and that either particularly in regard to suffering (ὁ πρὸς τοὺς κακῶς πάσχοντας ὡς καὶ ἐφ’ ἑαυτοὺς ἔλεος, Theoph. and Æcum.; comp. the passages from Diodorus Sic. in Munthe), or also generally (so συμπαθεῖς ποιῆσαι of the general who

<sup>a</sup> τὴν χρὴ ἰδιολογεῖσθαι; ἀπλῶς πᾶσι φημί.



infuses his own valour into the soldiers, in Polyb. see Raphel. Rom. xii. 15, comp. 16. φιλαδ. ch. i. 22; ii. 17, denotes the consequence of ὁμοφροσύνη as εὐσπλαγ. (in profane writers, *good-hearted*; here, *compassionate* as in Eph. iv. 32, in the Testament of the twelve patriarchs, see Kypke in Io. and others: according to Œcum. and Theoph., *the movement of the soul to beneficence*), is the consequence of συμπάθεια (August. de Civ. Dei, l. ix. c. 5), both practical properties. Theoph. and Œcum. read φιλόφρονες, ταπεινόφρονες, and expound the first by ἡ πρὸς πάντας ἡμερότης καὶ προσήνεια (gentleness and benignity toward all, Erasm.: sonat affabilem et humanum et ad vitæ consuetudinem facilem commodumque), the other by τὸ ἐτέρου ὕνοιόζοντος φέρειν, τὸ ἐπιγινώσκειν τὸ ἀμάρτημα, τὸ φέρειν τὰς κατηγορίας (a disposition to pardon the faults, to bear the reproaches and accusations of another). But this manner of reading (as the reverse one of the Vulgate: humiles, modesti, and still another, φιλοταπεινόφρονες) has certainly arisen from a mere mixing up of the variation φιλόφρονες (for ταπεινοί) with the text. This variation itself appears to have arisen from the foregoing predicates, but interrupts, when more narrowly considered, the progress of thought, in that ταπεινόφρονες begins so to modify the general directions given concerning the feelings proper to be exercised within the church, that instruction upon the particular conduct to be maintained toward enemies, is fitly subjoined to it. Quite similar is the connection in Rom. xii. betwixt vs. 16 and 17. See on ch. v. 5.

V. 9. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ

λοιδορίας· τὸναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.

Comp. ch. ii. 23, Rom. xii. 17. 1 Thess. v. 15. A climax: not *actively* to repay evil with evil, (the injury which private persons suffer, is also an evil), nor even with the mouth; but, on the contrary, good for evil. On εὐλογία expositors remark, that it has also a real signification; quum enim τὸ benedicere Dei sit benefacere, benedictio divina nihil aliud quam divinum beneficium fuerit (Hornejus). For this reason, Grotius and Vater suppose an antaclasis; but, as Calov and Pott rightly remark, the εὐλογεῖν has also its reference to the act, as is manifest from the contrast in which it stands, as well to ἀποδοῦναι κακὸν, as to ἀποδ. λοιδορίαν. Peter here expresses briefly what was said by our Lord himself more at large in Matth. v. 44, and one can easily perceive a resemblance between the two places in the manner of expression. εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, in the consciousness of your calling (as εἰδ. stands ch. i. 18; Lachmann leaves it out here, without injury to the sense). The greater part of expositors, Beza, Flacius, Calov, Bengel, Pott, Hensler, Hottinger, Stoltz connect with εἰς τοῦτο the subsequent clause ἵνα κ. τ. λ. (as ch. iv. 6,) as explanatory of that. “You”, it then signifies, “who were the enemies of God, shall inherit his blessing; how must not the consciousness of this incite you to bless your enemies.” (Comp. a fragment of this exposition in Œcum. and Theoph. “Wherefore it is not right, that he who obtains eternal life, should revile any one with his tongue.”<sup>a</sup>)

<sup>a</sup> διότι οὐ δίκαιον τὸν τῆς αἰωνίου ζωῆς ἀντιχόμενον διὰ τῆς γλώσσης τινὰ βλασφημεῖν.

Or, as Luther less naturally refers it: as children of blessing, ye must so act, that all men shall also reckon you blessed. (Comp. in *Œcum.* and *Theoph.* just before; “but if ye do this ye shall inherit a name to be everywhere reported, that, namely, of those who bless.”)<sup>a</sup> It affords, however, a much less constrained sense, if *τοῦτο* is referred to the preceding. Ye are called thereunto, viz. *εἰς τὸ εὐλογεῖν πάντα*, (*Œcum.* and *Theoph.*) even under suffering and reproach, just as above in ch. ii. 21, (so also Calvin, Bolton, Grotius, Benson.) *ἵνα* announces then the final end, to which Christians shall come through the fulfilment of the immediate end of their calling, (that of blessing, *Matt.* v. 44.) But in all must the gracious call of God, (*κλησεις ἐπουράνιος*, *Heb.* iii. 1.) come first, the hope of which it is necessary to know through the Holy Spirit, (*Eph.* i. 18), in order to meet with resignation earthly reproach and trouble.—The frequent warnings against self-revenge in this Epistle, appear to be individually grounded in Peter’s own natural vehemence, and his holy fear of any such transactions, as that of which he was guilty toward Malchus.

V. 10. Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον.

The Apostle, in v. 10. s., repeats and confirms what has been said with words taken from *Ps.* xxxiv. 12—14, which, without any violent change, he suits to the progress of his discourse. The order, as Bengel

<sup>a</sup> τοῦτο δὲ ποιῶντες κληρονομήσετε ὄνομα παρὰ πάντων ἀκούειν, τὸ οἱ εὐλογοῦντες.

remarks, is the reverse of that in the preceding verse : first a ceasing to talk evil, (v. 10), then to do it, thereafter to do good, finally a striving after peace, (v. 11, which the Apostle had touched upon in v. 8,) But the Apostle afterwards proceeds farther with the words of the Psalmist, and adds from them a new motive to the admonition. The first, in the preceding verse, was the consciousness of their calling; then follows in v. 12, (Ps. xxxiv. 15, 16), the mention of God's satisfaction, which is the consequence of the divine call; next in v. 13, the representation that nothing could hurt them, which again follows from the preceding; and lastly, in ver. 14, which is the key-stone of the whole, the salvation and blessedness of those who, in such circumstances, suffer. "He first notes, what vices of the tongue must be shunned, namely, that we should not be abusive and insolent, (*παυσάτω κ. τ. λ.*), then not fraudulent and deceitful, (*δόλον*). He next proceeds to facts."<sup>a</sup> (Calvin). The words of the LXX: *Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς?* the Apostle has somewhat contracted, and then proceeds according to it, duly changing the second person into the third. But thereby arises the difficult form of speech: *ὁ θέλων ἀγαπῶν*, in which *θέλων* can scarcely be taken to express the adverbial idea, *willingly*, as, in this case, it always stands with verbs, which express danger, suffering and difficulty, (see examples in Wi-

<sup>a</sup> Primum notat, quae vitia cavenda sint, nempe ne contumeliosi ac petulantes simus, deinde ne fraudulentum ac duplices. Hinc ad facta descendit.

ner, Gr. p. 391). Hence it is more advisable to say with Benson: "Peter, retaining the sense, adds new spirit to it: who wishes to live so, that he shall not grow weary of life, (comp. Wahl. s. v. ἀγαπάω h. c.) The opposite is ἐμίσησα ζωὴν, Eccl. ii. 17, *i. e.* I repent of my life, and so in Gen. xxvii. 46." <sup>a</sup> παύω, *to bring to rest, to make to cease.* ἀπὸ adds the idea of separation or removal *from* something, (as ἐκ with παύω, *deliverance out of*). With the genitive, as commonly, it stands in ch. iv. 1, and so, as a genitive, τοῦ μὴ λαλῆσαι δόλον, is to be connected with it here; as in Plutarch, Sylla, p. 457: ἐπαύσατω τοῦ πράττειν, comp. Acts xiv. 18, where likewise μὴ stands as a strengthening particle, (Alberti on Acts v. 42. Fritzsche in Matth. p. 845. Winer, Gr. p. 269). αὐτοῦ is doubtful. δόλος, *המרה*, is more special, and hence stronger than κακόν: *deceit, false and cunning language.* As parallel in point of matter, comp. Philo, (p. 1116, c.) in Kühne in lo., and the book Musar, (c. 12), in Dru-sius. The Apostle James commands the tongue to be bridled and tamed as an unruly poisonous thing, (Jas. i. 36; iii. 1—12.) From this it distinctly appears, what is also implied in the verb παυσάτω used by Peter, that the natural inclination and custom is opposed to this. What Calvin says of the whole precept is but too true: "Common opinion, indeed, speaks a very different language; for men think they would be ex-

<sup>a</sup> Petrus, manente sensu, novum salem addit: qui vult ita vivere, ut ipsum non taedeat vitae. Oppositum ἐμίσησα ζωὴν. Cohel. ii. 17, *i. e.* poenituit me vitae, et sic Gen. xxvii. 46.

posed to the wantonness of their enemies, if they did not strenuously vindicate their rights. But the Spirit of God promises a life of blessedness to none but those who are gentle and patient of evils.”<sup>a</sup> And that even in regard to our earthly hope, for of this Peter here speaks, as well as David, as the whole context shows; not as *Cæcum*. and many others of the ancients think of that which is eternal. *Comp.* ver. 12—14.

V. 11. ἐκκλινάτω ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

ἐκκλ. neuter, as κλίνω itself, and κάμπτω sometimes: *to bend aside, to depart from the way*, of sin; with ἀπὸ, declinare a (*comp.* φεύγειν ἀπὸ, *Matth.* iii. 7, and *Fritzsche* in *lo.*) *Lachmann* has δὲ after it, not unsuitably. Similar also is the admonition of God in *Isa.* i. 16, s: Πάύσασθε ἀπὸ τῶν ποιηριῶν ὑμῶν, μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν. Peace must not only be accepted by the Christian, but *sought* (*μακάριτοι οἱ εἰρηνοποιοί*, *Matth.* v. 9), yea, if difficult to be obtained: διωξάτω αὐτήν. (*comp.* 1 *Thess.* v. 15, in a similar connection: πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας). That a dispassionate sobriety of spirit is favourable to happiness, was similarly declared by *Plato*: “The man that wishes to be happy, (= love life, see above), must *pursue* and cultivate modera-

<sup>a</sup> *Communis quidem sensus longe aliud dictat; nam homines se inimicorum proterviae expositos fore putant, nisi strenue se vindicent. At. Sp. Dei non aliis felicem vitam promittit, nisi mansuetis et malorum patientibus.*

tion.”<sup>a</sup> But that this is wrought by patient confidence in God, can only be taught by Christianity, and by it alone—promised :

V. 12. ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν ἀδελφῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιῶντας κακά.

The more profound reason for the foregoing admonition, closing in with ver. 9, (comp. on ver 10, and on ver. 13.): It, therefore, goes well with the patient and lovers of peace, because the eyes of the Lord (are open, wakeful and vigilant), over the righteous, and his ears (are open and inclined to listen) to their supplications, (1 John v. 14, s. etc.) It is borne on the face of these anthropomorphical expressions, that they are anthropomorphical, and convey what Xenophanes, who also spake, however, of his God seeing and hearing, said of his omniscience: “without any effort of thought he revolves every thing in his mind.”<sup>b</sup> (Simplic. in Phys. Aristot. p. 6). The only difficulty lies in the apparent incompleteness of the conclusion: δὲ forms an antithesis, which, as it does not lie in the words, we might take ἐπὶ the second time, with Grotius, Carpzov, Stolz, Hottinger, in the sense of, *against*, which, however, is not admissible, first, because then the antithesis would stand in the double-sense use of this word, but chiefly because ἐπὶ with the acc. has not this signification. Others, as Piscator, Flacius, Drusius, Bengel, Bolten, Beausobre,

<sup>a</sup> τὸν βουλόμενον εὐδαίμονα εἶναι (= ζῶν ἄγαπᾶν), σωφροσύνην διωκτέον καὶ ἀσκητίον, (Gorg. p. 507).

<sup>b</sup> Ἄλλ’ ἀπάνευθε πόνου νόου φρενὶ πάντα κραδαίνει.

give to the πρόσωπον an unfavourable signification. So it is said, Ps. xxi. 9: εἰς καιρὸν προσώπου σου, meaning the same with the following, ἐν τῇ ὀργῇ αὐτοῦ (κυρίου). But against this it has been remarked, for ex. by Hornejus, that πρόσωπον is rather a ῥῆμα μέσον, (comp. on chap. ii. 12, on ἐπισκοπή), and signifies also a favourable regard; so in Numb. vi. 25, particularly 26. It may still, however, be assumed, what Flacius probably thought, that πρόσωπον is here determined to be in the unfavourable sense by the contrast, in which it stands with the eyes of God, the image of his favourable regard; only that this expression also is by itself a μέσον, and in 2 Sam. xxii. 28, for ex., ὀφθαλμοὺς ἐπὶ μετεώρων ταπεινώσεις, is used of a looking down in anger. The only supposition, therefore, that remains for us is, that Peter, while he here leaves out the concluding words in the original text, which there remove all difficulty, (LXX: τοῦ ἐξολοθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν), pre-supposes these to be so much in the thoughts of his readers, that the one half of the clause might be sufficient to call up the impression of the whole. But then it appears unnatural that he, who did not shun the long citation, should have left out the part, which gives to the last clause its determinate meaning, otherwise than from a particular design. And such a design may be gathered from the context, since he does not wish to speak of the punishment of evil itself, as is done by the Psalmist, in order to deter from it, but of the support which is granted to the righteous, and, therefore, only in so far of God's carriage toward the wicked, as these might be hurtful to them. Accordingly, the sense of the words



is that which is given by Camerarius: mali huic non latent, (what it also is in the Hebr., while the natural attention of God toward the wicked is first intimated in what follows: to punish them), and Hensler translates correctly: "but his eye is also upon them who do evil:"<sup>a</sup> with which the following verse is closely connected.

V. 13. Καὶ τίς ὁ κακῶσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηται γένεσθε;

From the regard which God pays to the righteous in answer to their prayer, and from the attention he also directs toward their enemies, it consequently follows (comp. Œcum, and Theoph.), that he defends them from harm. So in Isa. l. 9, Christ triumphantly says, and with him every child of God: Ἴδοὺ, κύριος κύριος βοηθήσει μοι τίς κακώσει με; (Heb. *condemn*, Rom. viii. 33, s.) But this sentence may be considered as a new separate argument. So Beza: Particula καὶ nihil connectit hoc in loco, sed ita usurpari solet in subiectione (an oratorical question.) Both views are combined, if we take this sentence as a climax, in which the preceding matter is contained, and something new added, namely the thought, that for the most part our fear of being exposed to suffering on account of patience, is ungrounded, and even the ordinary course of things is more favourable to the good. And in general, who will then occasion such evil to you as ye apprehend, if ye are really following

<sup>a</sup> Comp. Xenophon, hist. gr. l. v. p. 442: Θεοὶ οὔτε τῶν ἀσεβοῦντων, οὔτε τῶν ἀνόσια ποιούντων ἀμελοῦσι.

after what is good." So Mar. Antoninus, whom Wolf quotes, asks: "for what will the most insolent do to thee, if thou abidest well-affectioned toward him?"<sup>a</sup> (Ad seipsum, xi. 20), and Plato says, in a passage, which Calvin compares: "righteousness begets agreement and friendship,"<sup>b</sup> (de Rep. l. 1.) comp. Prov. xvii. 7, and above on ch. ii. 14.—*μιμηται* is explained by the variation, *ζηλωται*, comp. Tit. ii. 14; So 3 John 11; *μιμοῦ τὸ ἀγαθόν*.—But, as Benson remarks, every proverb has this in it, that it is not without exceptions, and as Calvin says: *observandum est, promissiones hujus vite non longius extendi, quam quoad nobis expedit preestari quod continent*. Therefore, the Apostle immediately adds, what comprehends all instances against this admonition to patience and resignation:

V. 14. ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

Nothing further can be needed. This is the positive promise of Christ, Matth. v. 10, ss. a declaration, which must have remained deeply impressed upon the mind of Peter, called as he was to be a martyr, (John xxi. 18, s.,) and which he again almost repeats in ch. iv. 14. More spirited than just is the reference of this verse to v. 12, made by Œcum. and Theoph.: "If it is true that God appoints good to the good, evil to the evil, how then can the persecutions which may come upon you as Christians, be an evil?" Calvin better: "The sum is, that the faithful shall have more success in attaining a tranquil state of life

<sup>a</sup> τί γὰρ σοὶ ποιήσει ὁ ὑβριστικώτατος, εἰὰν διατελῆς εὐμενὴς αὐτῷ;

<sup>b</sup> ἢ δὲ δικαιοσύνη ὁμόνοιαν καὶ φιλίαν, sc. ἐν ἀλλήλοις παρέχει.

through acts of kindness, than by violence, and a disposition to revenge. But, where they have left nothing undone to obtain peace, if they be appointed to suffer, even in this they shall be blessed, because they suffer on account of righteousness." <sup>a</sup> εἰ with the optative, puts the case as quite possible; the Apostle does not wish it to be a matter of dispute. διὰ δικαιοσύνην the two Greeks explain by διὰ εὐσέβειαν, and Calvin refers it to all sufferings for that which has not occasioned them. But, in Matth. v. 10, as here, δικαιοσύνη signifies conformity to the divine will, therefore a state opposed to that from which Christianity delivers, the renewed and proper relation of man toward God, that is, the possession of divine grace on the one hand as pardoning (justification,) on the other as sanctifying (making righteous.) This righteousness, the righteousness of faith and life, is manifestly that which was thirsted for by the pious Jews, (Matth. v. 6,) promised in the gospel, nay, the very essence of personal Christianity. For, as the application of grace is forgiveness itself, but its fruit sanctification, as consequently the possession of grace, *i. e.* righteousness, is first objectively the possession of forgiveness as its peculiar *conditio sine qua non*, and thence the possession of the power of grace; so is righteousness concrete one with the faith, which has the pardon of sin, and on this account also as the

<sup>a</sup> Summa est, fideles ad tranquillum vitæ statum obtinendum plus beneficiis profecturos, quam violentia et ulciscendi promptitudine. Cæterum ubi nihil ad pacem comparandam omiserint, si contingat eos pati, hoc ipso beatos esse, quia patiuntur propter justitiam.

power of God purifies the soul from sin. (Comp. upon the signification of *δικαιοσύνη* among the Hebrews, and in the New Testament Koppe, Exc. iv. on the Ep. to the Gal.) To suffer for the sake of righteousness, and to suffer for the sake of the faith in Christ, is hence only so far different, as that expression was more suitable in a promise to those who first had a desire for righteousness, without knowing, that it comes through faith in Christ, and who, on account of their longings and strivings, were to be pronounced blessed, because perseverance in these would certainly lead to faith in Jesus, (Matth. v. 10: *μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης*, v. 11: — ἕνεκεν ἐμοῦ;) and secondly, in so far righteousness denotes also external conformity to the law of God, which faith produces through the external exercise of its power, in love, (comp. Matth. v. 20.) So then the expression here *πάσχειν διὰ δικαιοσύνης* is quite synonymous with *πάσχειν ὡς χριστιανός*, ch. iv. 16, *ἐνειδίξεσθαι ἐν ὀνόματι Χριστοῦ*, v. 14, and this exposition of a suffering for the sake of faith, whether it be for faith considered by itself, and as such, hateful to unbelievers, (evangelii professio, Grotius,) or as bringing forth the Christian manner of thinking and acting, which also often draws upon it the hatred of the world, is manifestly in perfect accordance with the nature of things.—*μακάριοι*: So far from you or others needing to bewail your condition, ye are then to be pronounced happy. It is a mark of kindness, (Phil. i. 29,) exalts faith, and thereby leads to salvation, (ch. i. 7, s.) Comp. our exposition on ch. ii. 19, begin. and 20, end.

Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε, 15.  
 κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν.

Ye are happy, if ye suffer persecution, *but* this ye must do under it (otherwise there is no salvation in it), ye must not quail before your persecutors, but sanctify God. So the connection is clear, which the continuance of the admonition in reference to the same object urgently requires, while it forbids us to tear away this sentence, and that which follows, from the preceding context, or (as most of the older comm. do) the whole of v. 14 from those before it. As the Apostle in v. 13, annexed his own words immediately to a citation, so here to his own he annexes words from Isa. viii. 12, 13. αὐτῶν certainly refers to a subject to be supplied from the preceding words, τῶν κακούντων or διωπόντων ὑμᾶς (Hott. in lo. and Winer, Gr. p. 130). φόβος, as in v. 6, may be taken either objectively or subjectively. In the former sense, φόβος αὐτῶν signifies *the terror which they spread*. Comp. Job iii. 25: φόβος γὰρ, ὃν ἐφρόντισα (that of which I was afraid) ἤλθέ μοι, καὶ ὃν ἐδέδοικε, συνήνησέ μοι, and still more manifestly, Ps. xci. 5. In the other sense it is an expression of a conjugate noun, and αὐτῶν either the designation of the active subject: with the fear which they would inspire, fear ye not, *i. e.* be not at all afraid of them (so φόβος ἐχθροῦ Ps. lxiv. 1, φόβος τῶν Ἰουδαίων John vii. 13, θανάτου Heb. ii. 14; Sophocl. Philoct. v. 1251: τὸν σὸν οὐ ταρβῶ φόβον), or of the passive subject: be not ye afraid, as they are afraid. This is the meaning of the address in Isaiah to the believing in Israel, who should not, like the rest of the people, long for a treaty of support with foreign powers: Instead of being afraid,

like them, of an earthly power, fear ye God; instead of, like them, trusting to an earthly arm, set your confidence upon God, and so shall he be, etc. Here the Apostle has changed the reference of the *αὐτῶν*, for the context manifestly requires its active sense. The fear of man was forbidden, and not this alone, but also the mere *ταράσσειν*, the agitation, disquietude of mind (which often, as it is here taken by the Vulgate, is the consequence of fear, but often also appears, where fear, properly so called, has been overcome); what he, on the other hand, commands, is the fear of God. So Isa.: τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδὲ μὴ παραχθῆτε. Κύριον αὐτὸν ἀγιάσατε, καὶ αὐτὸς ἔσται (= ἔστω) σου φόβος, only that the Apostle brings out the opposite more emphatically when he says: Κύριον δὲ τὸν Θεὸν = not man, but him who really is your Lord, God (comp. Fritzscher on Matt. iv. 7), or as others read: Χριστόν. The explanation of *ἀγιάσατε* given by Clericus: Sanctitatis amantem esse scitote, has both the *usus loquendi* and the connection against it. Grotius expresses the contrast better, by rendering *δοξάζειν* *gratias agere*, (Suidas and Hesych.: *κηρύττειν*), and Calov also and Carpov, who understand it of the knowledge of God, and of confidence upon him. But in the Hebrew, *to sanctify God*, is manifestly synonymous with *to fear God*; *to honour God as holy*. So generally where *קדש* or *שקדש* is used of the conscientious observation of the Sabbath. The fear of God is the recognition of his holiness. As often as the Israelites forsook him, they desecrated his name; but God, it is said, will sanctify it again, when he shall purify them

and present them as holy, (Ez. xxxvi. 23, ss.). So now must the name of God be sanctified by us, or rather, for we beg it of him as a gift, (Matt. vi. 9), by *him* in us, while we, sensible of his holiness, are filled with reverence before him, and have him represented to us as holy, that we may be holy. For, according to a profound remark of Didymus, we are made partakers of the holiness of God through our own sanctification, and so the holiness of God is enlarged, not indeed in itself, but in our hearts. *ἐν ταῖς καρδίαις* adds, that the Apostle desires, before every thing, the internal honouring of God, the glorification of his holiness in the temple of his holy Spirit. However, the Apostle desires something more than an internal homage to God.

*ἔτοιμοι δὲ αἰεὶ πρὸς ἀπολογίαὺν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραότητος καὶ φόβου.*

BUT (δὲ, which others, however, leave out) with this inward and exclusive fear of God, be also ready to give an account to men; Col. iv. 5, 6; comp. Rom. x. 10; Matt. x. 32. The precept exempts neither time (*αἰεὶ*) nor persons (*παντι*), excepting in so far as in the description of the person, to whom we must return an answer, there is implied a condition. The Christian has not to give an account of his faith to every railler, and such like person, (Matt. vii. 6); but to every one who inquires for the grounds of it, (*αἰτοῦντι λόγον*). For Bengel rightly remarks: *inter ethnicos alii erant aperte mali, v. 16, alii dubitabant; his respondere comiter jubentur fideles.* The Papists and Jesuits, however, limit this precept in various

ways: 1. That it is only to our rulers that we have to give an account, (so Hottinger, comp. Stolz: "Who *draws* you to give an account;") obviously because Jesuits and Rationalists should find themselves very much incommoded by the apostolic precept; 2. That this obligation lies only on the priests, (Cornel. a Lapide); 3. That it existed only in the first ages of the Christian church, (ibid.); 4. That the ἀπολογία would be complete, if it were only said: I believe it, because the church has always believed it, (ib.) But as ἀπολογία signifies more, and corresponds to the desired λόγος, ratio, *account*, so on the one hand it is undeniable, that the Christian, withdrawn from the condition and carelessness of the men of this world, must be conscious to himself of grounds, through which his faith can be commended as the true one, to those of another creed, and on the other hand, there arises the difficulty, how to an unlearned man, nay, perhaps to one under restraint, such a defence was possible. But here is to be admired the wisdom, with which the Apostle more exactly defines the object of the account, having so expressed it, that it does not impose a general obligation to bring forward a learned proof for the historical truth of divine revelation, nor to give a dialectic defence and confirmation of it.—περὶ τῆς ἐλπίδος is, indeed, commonly, and even by Calvin, expounded synecdochically of the faith, (Vulg. spe et fide.) But Benson very properly confines it strictly to the hope, and the ἐν ὑμῶν also is of force. As the first believers were principally attacked on account of their hope, (τὰς ἐλπίδας ἡμῶν κενὰς ἀπεφαίνοντο, Œcum. and Theoph.)



which they joyfully declared, for which they crucified the love of the world, which drew upon them persecutions and preserved them stedfast under these, so still, wherever Christianity shows itself in living power, the Christian's confidence of faith and joy of hope stirs up, along with the indignation of the men of this world, (Eph. ii. 12), also their curiosity. (*Spes Christianorum saepe movit alios ad percontandum*; Bengel. *Comp. Just. M. Ap. I. p. 50, A.*) And concerning it every believer must be able to give an account—for he can do it, if he holds himself in readiness for it—how this hope arose in him, what it contains, and on what it rests. Naturally this can only be done through means of a believing apprehension; and Hottinger quite correctly explains it: *de spe atque expectatione felicitatis, quam religio adfert, ac proinde de ipsa doctrina, qua spes illa nititur.* And this also the Apostle exactly expresses, when he commands them not merely to declare their hope, but also to give an *ἀπολογία*, a *λόγον περὶ τῆς ἐλπίδος*. To what is here required, then, there is neither necessary an objective argumentation for the objective doctrine, a learned apology; nor is a subjective knowledge of the subjective faith sufficient, but there must be an exhibition of the objective truth of this subjective hope in a general way, that may commend itself to men, by pointing out the sinful, lost, and hopeless condition of man in general, and how only the redemption through Christ, and the supernatural revelation of God by his word and Spirit, can give us a firm, clear, living, and purifying hope. (The Syr. translates ἐλπ. by: the hope of your faith,

and πρὸς ἀπολ. by : ad productionem Spiritus. Comp. 2 Cor. iv. 13).—μετὰ πραύτητος καὶ φόβου. In this justification, however, (some read ἀλλὰ before it), the Christian must bear in mind his own weakness and sinfulness, must not carry himself arrogantly and pertly. That he advocates the cause of God, should inspire him with *fear*, his wish to convince, with *meekness*.

V. 16. συνείδησιν ἔχοντες ἀγαθὴν ἵνα ἐν ᾧ καταλαλῶσιν ὑμῶν ὡς κακοποιῶν, καταισχυθῶσιν οἱ ἐπηρέζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστοῦ ἀναστροφῇ.

This sentence is commonly regarded as dependent upon the preceding one, and hence the constrained exposition of Calov and others, who understand it of the conduct to be observed during the vindication; but it is co-ordinate with this, and connected with the beginning of the 15th verse: Fear God; but be ready to give an answer to *inquirers*, and *calumniators* (comp. Bengel, above on v. 15) refute by your conduct. Only the last sentence is naturally introduced through the intermediate one, and therefore the progress of thought is: “If ye confute with the mouth, have also a good conscience, so that (this is the second thing, which has to be observed towards unbelievers) calumniators may be ashamed.” It is only by having a good conscience, that we can confess with the true, the humble spirit, and that our discourse can be impressive, (s. Calvin). Upon συνειδ. comp. ch. ii. 19, (τουτέστιν ἀγαθὰ ἑαυτοῖς συνειδόντες, ἀλλ’ οὐ κακὰ, the Greeks unanimously expound), on ἔχοντ. and ἵνα ἐν ᾧ and the whole ground see on

ch. ii. 12, (from which, too, the reading here κα-  
 παλαλοῦσιν appears to have been derived), on ἀναστρ.  
 see on ch. i. 15. Here the walk is called, *good in*  
*Christ*, and the last expression is manifestly epexeget-  
 ical, determining more exactly what the Apostle  
 comprehends under ἀγαθήν. This also renders the  
 rest of the sentence clearer; for it is only because  
 this walk is good, not merely in a civil point of view,  
 but also ἐν Χριστῷ, that it is assaulted, (s. ch. iv. 4, s.  
 comp. 14). ἐπιηρέεζω (here followed by the acc. as in  
 Matth. v. 44; Luke vi. 28; Herod. l. vi. c. 9; Phi-  
 lostr. Vita Apollonii, l. viii. c. 4), has the subordinate  
 idea of malice, which only seeks to injure others,  
 (Aristot. Rhet. l. ii. c. 2; Demosth. Midiana, p. 413:  
 ἐπ' ἐμοὶ διὰ τὴν ἔχθραν), and is, therefore, used with  
 much propriety, of an attack upon the conduct of  
 Christians, made from mere hatred towards them, (as  
 Just. M. Apol. ii. init.); but the more pure this con-  
 duct is, the more difficult will be the attack, the  
 more easy the putting to shame of those who make it.  
 There is only needed, further, a more minute expla-  
 nation of ἐν Χριστῷ. As fallen man receives a new  
 life only in Christ, (Eph. ii. 10), he exists also after  
 the new birth only through faith in him, (Rom. viii.  
 1), so that he is replenished with his Spirit and in  
 his walk, (more or less, hence the admonitions of the  
 Apostle) is governed thereby, (ib. ver. 2), while he  
 walks in newness of life, (ib. vi. 4). As, therefore,  
 through the word he has received Christ and become  
 united to him, he must also walk in him, ever strik-  
 ing his root more deeply in him, and building himself  
 up more fully upon him, that is, strengthening him-

self in the faith, as he has been taught therein, and with lively gratitude enriching and perfecting himself in it, (Col. ii. 6, 7). This personal union with Christ (comp. Winer on Gal. ii. 4), is, therefore, the basis of a good life, and this is consequently called “a walk in Christ,” because the person walking lives (is grounded and moves himself) in Christ. *ἐν* does not here mark the outward rule, the foot-path as it were, in which one walks, but the inward one, the condition of the subject, (as *περιπατεῖν ἐν ματαιότητι τοῦ νοῦς*, Eph. iv. 17, *ἐν πανουργίᾳ*, 2 Cor. iv. 2, *ἐν ἀγάπῃ*, Eph. v. 2, *ἐν φωτὶ*, see above, Vol. i. p. 80,) and indeed, as it is coupled with an appellative, not an abstract noun, the state of cordial union.

17. *κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ πάσχειν, ἢ κακοποιοῦντας.*

A true argumentum ad hominem: “Ye fear, perhaps, lest through steadfastness in your adherence to the gospel, ye should draw upon you sufferings, (comp. on ver. 14). As if it depended upon yourselves, whether ye are to suffer or not! If it be God’s will that ye suffer, which it may easily be, (optative, the better reading), it is still better in this to have a good conscience; comp. ch. ii. 19, s. *κρεῖττον* denotes here not a higher degree of *moral* goodness, and we need not, therefore suppose, with Calov, a comparatio impropria, but (as 2 Pet. ii. 21), what is more advantageous, = *συμφέρει* (βῆ) *μᾶλλον* praestat (Beausobre: *il vaut mieux*), comp. Soph. Antig. ver. 675: *κρεῖσσον γὰρ, εἴπερ δεῖ, κ. τ. λ.*—*εἰ*—*Θεὸν* belongs to *πάσχειν*. For those who honour God’s will as the highest law,

(ch. ii. 15), it is, at the same time, a comfort and consolation to know, that suffering is his appointment, (the *θέλοι τὸ θέλημα* is emphatical, comp. Matth. xviii. 14: *ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν*, below ch. iv. 19, etc.); so for Christ, Matth. xxvi. 39, 42; comp. 1 Cor. iv. 19; Jas. iv. 15. Calvin: "Everywhere, indeed, this sentiment occurs in profane authors, that a good conscience is a sufficient safeguard, whatever evils may happen, and it is necessary for us to undergo. They spoke courageously: but there shall then and then only be true fortitude of mind, when we have respect to God."<sup>a</sup>

### CHAPTER III. 18—22, AND IV. 1—7.

THE whole section here marked off, corresponds, as to its nature and connection, to the verses 21, ss. in ch. ii. In regard to the connection, it is likewise a ground for patient continuance in well-doing and suffering, derived from the blameless, patient sufferings of the Redeemer, not only in so far as these were a pattern, but also as being the ground of our salvation. So then the matter of this paragraph is doctrinal as well as ethical; and even where the expression carries the one or the other bearing, it does so in such close combination, in such rapid, often

<sup>a</sup> Passim quidem hoc apud prophanos scriptores occurrit, Satis esse praesidii in bona conscientia, quicquid malorum accidat et perferre necesse sit. Loquuti sunt illi animose: sed tunc demum vere fortis erit animus, si in Deum respiciat.

bold transitions, as render the separate exposition of the passages very difficult, until the practical bearing again appears predominant (ch. iv. 7—11.) But the plan of the whole is more comprehensive, and the compass of thought still more enlarged, than in that place, to which we have referred as throwing light on this combination; while, from the analogy of the two passages, the connection is palpably manifest, in which this stands with the preceding one, however much it may have hitherto been mistaken, or made out only in fragments, from which we shall select the best on their respective places. But we should equally fail also to establish properly the connection, which pervades the section itself, though it admits of being ever so distinctly pointed out, if we depart from the idea of a causal connection between the doctrinal and ethical elements of Christianity. If, however, to facilitate the survey, we consider it on the part of the objects of faith, which to us are purely external, we then find in these verses a formal history of the Son of Man, from his past suffering on till the future judgment, presented in the order of time, and constituting, in this respect, an uninterrupted description of the divine causal relationship fulfilled by the Messiah.

V. 18. Christ's suffering (with an intimation of its design);

V. 19. Christ's death, at the same time his life in the Spirit; (this for the perfect accomplishment of his design in a twofold activity);

V. 20. His descent to the dead, and preaching among them;

V. 22. His resurrection (efficacious among the living in the true baptism); return to heaven, and reception of power, power to wield the prerogatives of God;

Ch. IV. 5, s. His readiness to judge the living and the dead;

(V. 7. Hence the nearness of the day of reckoning.)

To this corresponds throughout the ethical element, although, as serving the end of a single parænesis, it is sometimes more, sometimes less apparent:

V. 18. Union with God (the design of Christ's suffering);

V. 19—21. Accomplished through means of the deliverance wrought in baptism (by virtue of his life in the Spirit, and his resurrection);

Ch. IV. 1. Necessity of being like-minded with him, to die unto sin (in the fellowship of his death);

V. 2. 3. And live henceforth to God (in Christ);

V. 4—7. Notwithstanding earthly persecution (which Christ will soon bring to an end).

We divide the section into the predominantly *doctrinal* part, which, however, arises out of a practical aim, ch. iii. 18—22, and the predominantly *ethical*, ch. iv. 1—7, which, however, closes with the doctrine of the future judgment, and so lays the ground for the following purely practical instruction upon the life of Christians in the meantime (ch. iv. 7, ss.), an admonition which, therefore, resumes the one formerly given, ch. iii. 8—17.

## CHAPTER III. 18—22.

18. ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε δίκαιος ὑπὲρ ἀδίκων,

As ὅτι intimates Christ's suffering to be an objective ground of *obligation*, so καὶ intimates its *similarity* to the suffering which is required of us (ver. 14, 17); both constitute it a true pattern, not arbitrarily chosen, because it is similar and binding for imitation, and consequently also of a higher kind, (see on ch. ii. 21.) This higher import is presently declared. Of ἅπαξ (= semel pro semper, Wolf), Œcum. says, that it expresses: "the mighty and prevailing virtue of the sufferer. For such, says he, was the power of him who suffered for men, that although many sins of these were comprehended, the individual suffering of our Lord is sufficient to annihilate the whole power of our offences."<sup>a</sup> (Similarly Theoph.) Comp. Rom. vi. 10; Heb. vii. 27; ix. 7, etc. But, at the same time, ἅπαξ denotes here, on the one hand, (in reference to the preceding context), the shortness of all earthly suffering; on the other hand, (in reference to what follows), it gives a peculiar force to the admonition, that we also must *one* time die to sin, (comp. on ch. iv. 1, s.) Nobis quoque melius est (v. 17,) semel cum Christo

<sup>a</sup> τὸ τοῦ παθόντος δραστήριόν τε καὶ δυνατόν. Τοσαύτη γὰρ, φησὶν, ὑπῆρξεν ἡ τοῦ παθόντος δύναμις ὑπὲρ τῶν ἀνθρώπων, ὥστε εἰ καὶ πολλὰ τὰ ἁμαρτήματα τούτων κατελαμβάνετο, ἐν μόνον ἀρκέσαι πάθος τοῦ κυρίου, πᾶσαν ἀποβλῦναι τὴν δύναμιν τῶν ἡμετέρων ἁμαρτημάτων.



(pati), quam in æternum sine Christo (Bengel.) Instead of ἔπαθε, Lachmann has adopted ἀπέθανεν the first might have arisen from ver. 17, and ch. ii. 21. For περὶ ἁμαρτιῶν, some Codd. of Mill read (as in ch. ii. 21) ὑπὲρ ἡμῶν, from which seems to have come the reading περὶ ἁμαρτιῶν, ὑπὲρ ἡμῶν in a Moscovite MS., and perhaps also that which the Vulgate has expressed, and Lachmann has received: περὶ ἁμαρτιῶν ἡμῶν, (comp. ii. 24.) The sense remains always the same, as it is given by Œcum. and Theoph.: “Whatsoever he suffered, he suffered not for his own sins, but for ours.”<sup>a</sup> Only these expositors give this false turn to the application: So must we also suffer for the good of others; of which there is not a word here.

What in chap. ii. 21 is expressed with ὑπὲρ ἡμῶν, is here more definitely stated: he suffered as a righteous person for the unrighteous, and that on account of their sins. περὶ indicates here, as also our word *for*, the object, on account of which it is suffered; <sup>b</sup> so also with verbs of punishing (literally; *about* sin). ὑπὲρ, in such a connection, signifies *either, for the good* of another, in order to divert from him some danger, *or instead of* another, <sup>c</sup> who himself would have done this or must have suffered it (comp. Fritzsche on Matt. xxvi. 28), *or also for*, i. e. to obtain for him reconciliation, the payment of a debt.

<sup>a</sup> ἄπειρ ἔπαθεν, οὐχ ὑπὲρ ἁμαρτιῶν οἰκείων ἔπαθεν, ἀλλ' ὑπὲρ τῶν ἡμετέρων.

<sup>b</sup> So Lys. Areop. p. 264: οὐδὲν προσήκει περὶ τῶν ἀλλοτρίων ἁμαρτημάτων ὡς ἀδικούντας κινδυνεύειν.

<sup>c</sup> Dionys. Hal. l. VII. p. 553. ὑπὲρ τῶν ἀποθανόντων—στρωτιωτῶν—ἑτέρους—καταγράφειν.

In the last sense is found  $\pi\rho\omicron\sigma\phi\acute{\epsilon}\rho\epsilon\iota\nu \dot{\upsilon}\pi\acute{\epsilon}\rho \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\varsigma$  (more definite than  $\pi\epsilon\rho\acute{\iota}$  comp. Winer on Gal. i. 4.) In the two latter it occurs in Heb. v. 1: Every high priest chosen from among men, is appointed *for* men, in what pertains to God (*i. e.* appointed to intercede for them before God) to offer up gifts and sacrifices *for* sins (*i. e.* for the atonement of sins). But it is easy to be perceived, that the two significations are different only in what they refer to, the one carrying a reference to the persons offending, the other to offences in the abstract. To discharge payment for the debt of any one, signifies only: so to discharge it, that our payment comes into the room of his debt; as to pay for him signifies: to pay in his stead—and both is one and the same action. But it is also to be remarked, that the last mentioned signification includes that first one, which Fritzsche distinguishes from it, for to pay in the stead of any one evidently implies: in his behalf. And inversely: One can never avert injury from another, nor suffer or act positively for his good, without, at the same time, suffering or acting *in his stead*. For in such a case, one manifestly suffers or does something, which properly (at least as is apprehended) that other must have suffered or done; there is always an undertaking of pain or trouble, when one works for the good of another.  $\text{ᾠ}\nu\tau\acute{\iota}$ , which is used in other places of Christ's death, unquestionably expresses substitution; but  $\dot{\upsilon}\pi\acute{\epsilon}\rho$  also, generally, contains this idea (*instead of*): of  $\pi\epsilon\rho\acute{\iota}$  we cannot discourse farther here, but shall only mention, that it conveys more than  $\acute{\alpha}\nu\tau\acute{\iota}$ , as it expresses at once the design and the consequences, and

hence is certainly not to be exchanged for it, (comp. Winer, Gr. p. 328). See also on ch. i. 18.

But here is expressly spoken of a suffering, which was a punitive suffering, inasmuch as it is designated a suffering on account of sin. Who has deserved the punishment, is likewise declared, inasmuch as we are designated sinners, and that by a word, which expresses a relation to the divine law: ἀδίκων. Christ, on the other hand, is called δίκαιος, which includes a freedom from all suffering on account of sin, and the direct opposition of these two predicates to each other permits no one, who understands the force of the words, for a moment to doubt, that through ὑπέβη a personal exchange is expressed, that the sense of the Apostle is, “We are the unrighteous, who for their sins deserved sufferings, Christ deserved none; and yet he took them upon him, namely, by suffering that, which sinners must have suffered, therefore he did so in their stead, and consequently for their good.”

ἵνα ἡμῶς προσαγάγη τῷ Θεῷ.

ἵνα κ. τ. λ., comp. ch. ii. 21, where the imitation of Christ is given as the design of his expiatory suffering; the same is here again declared on the part of Christ, only that his suffering is said to have been instead of ours. Through his atoning death he wished to set us free, and induce us to follow him, while, at the same time, he procured the liberty and the power of leading us to God. Προσάγειν is not, with Wahl, to be explained: *to prepare an access* (however true that may be), but *actually to bring us near*

to (as also elsewhere), so that the sense is not only similar to that of Rom. v. 2, but completely the same as in ch. ii. 21, and, therefore, carries great practical power, (comp. upon coming unto God on ch. ii. 4). The very same thing is said by Christ of his death upon the cross, John xii. 31, viz. that he would draw all to himself when he was lifted up (an expression which comprehends our *θανατοῦσθαι* and *ζωοποιουῦσθαι* in the following clause). “This,” says Bullinger, “is the fruit of our Lord’s passion, that he brings back the fugitives to his father and the lost to the abodes of blessedness.”<sup>a</sup> And Bengel expounds with a regard to the whole context: “That having himself gone to the Father, he might bring us, who had been alienated (the *ἀδίκων*), justified together with him into heaven, ver. 22, by the same steps, which he himself has trodden, of humiliation and exaltation. From this verse, as far as to ch. iv. 6, Peter completely identifies the course or progress of Christ and the faithful (in which he himself also *followed* the Lord according to the prediction of the latter, John xiii. 26), coupling together the infidelity of many with their punishment.”<sup>b</sup>—The Vulgate alone

<sup>a</sup> Hic est fructus passionis dominicæ, quod fugitivos reducit ad patrem, et perditos in aedes beatas.

<sup>b</sup> Ut nos qui abalienati fuëramus, ipse abiens ad patrem secum una, justificatos, adduceret in coelum, ver. 22, per eodem gradus, quos ipse emensus est, exinanitionis et exaltationis. Ex hoc verbo Petrus, usque ad c. xiv. 6, penitus connectit Christi et fidelium iter sive processum (quo etiam ipse *sequebatur* Dominum ex ejus prædictione, John xiii. 26), infidelitatem multorum et poenam innectens.

adopts another signification, which leads it into this departure from the text in the following clause: ut nos *offerret* Deo *mortificatos* quidem carne, *vivificatos* autem spiritu.

Θανατωθεῖς μὲν σαρκί, ζωοποιηθεῖς δὲ πνεύματι

This is to be connected either with *προσαγωγή* or with *ἔπαθεν* (to treat the participles, with Hensler, as finite verbs, will not do). In the latter case, *θανατ.* marks the farthest step of suffering, and brings prominently out the significance of *ἄπαξι* in the other, it tells us how Christ could bring us to God, namely, by this, that he, although corporeally dead, was alive in the Spirit. But it is better to refer the participles to the whole passage, which declares the atonement of sin, as well as its final end, than to the more immediate description of the expiatory suffering, and consequently to the more immediate intimation of the means of our being led back to God. The bodily death of Christ belonged essentially to the expiation of sin; the other was necessary, that he might reign over the dead and the living (Rom. xiv. 9), therefore, that he might have power to bring us to God, (Heb. vii. 25), or to make his resurrection reach to us with power, (see v. 21). The two substantives here contrasted, were, from the first, variously explained; Œcum. and Theoph.: “Being put to death in the fleshly nature, that is, the *human*, but having risen in the power of his godhead”<sup>a</sup> (so also Gerhard, Clarius,

<sup>a</sup> Θανατωθεῖς μὲν τῇ φύσει τῆς σαρκός, τουτέστι, τῇ ἀνθρώπινῃ, ἀναστὰς δὲ τῇ δυνάμει τῆς θεότητος.

Calov, Hornejus, Is. Capellus); Castello, however, interprets: *corpore* necatus, *animo* in vitam revocatus (so also Cornelius a Lapide, Flacius, Est, Bengel), and Grotius: "What pertains to this frail and uncertain life, which is wont to be designated by the name of flesh, as in 2 Cor. v. 16, Heb. v. 7; 1 Tim. iii. 16, (ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, a completely parallel passage). It is plainly the same that is said in 2 Cor. xiii. 4: ἐσταυρώθη ἐξ ἀσθενείας"<sup>a</sup> (his human infirmity made it possible for him to be crucified); but Grotius errs when he explains πνεύματι by *that divine power*, and compares it with ζῆ ἐκ δυνάμεως Θεοῦ. The dative πνεύματι cannot here be rendered *through means of, by*, on account of its opposition to σαρκί. Christ was not put to death by his flesh, but in his flesh, or according to the flesh. (The exposition: after the law of the flesh, as it belongs to the flesh, = κατὰ σάρκα, ch. iv. 6, could not be justified, as the dative carries that force only in substantives, which in themselves denote a law, for ex. ἔδειξι). "The antithesis clearly shews," says Flacius, "that he is said to have been put to death in one part of him, or in one mode of life, but vivified in another"<sup>b</sup> (comp. also Hensler). This circumstance speaks against the exposition of the Greeks, and πνεύματι is to be considered equivalent to ἐν πνεύματι, 1 Tim. iii. 16. Bengel: "Flesh and spirit do not properly denote Christ's human and divine na-

<sup>a</sup> Quod attinet ad vitam hanc fragilem et caducam, quæ carnis nomine significari solet, ut 2 Cor. v. 16; Hebr. v. 7; 1 Tim. iii. 16. Plane idem est quod 2 Cor. xiii. 4, dicitur: ἰσταυρώθη ἐξ ἀσθενείας.

<sup>b</sup> Antithesis clare ostendit, quod dicatur, in alia quidem sui parte aut vitæ ratione mortificatus, in alia autem vivicatus.

tures, Col. iv. 6, but the principle and state of life, and of a kind of activity accordant thereto, these being considered either as mortal, however righteous; or with God, and thence glorious.”<sup>a</sup> Just as little to be justified, is the view of Doederlein (Inst. § 231, obs. 1, § 237, obs. 2), of Morus (in lo.), and Storr (Opusc. Acad. P. II. p. 200, Dogmat. p. 565), which is, at bottom, only a softening down of this exposition, making *σαρ.* signify the state of humiliation, *πνευ.* that of exaltation. Bolten’s opinion, that *πνευ.* marks here a *σῶμα πνευματικόν*, which was first brought forward by Cudworth, and refuted by Mosheim (see his System. Intell. ed. Mosh. p. 1078), needs nothing more than a brief mention. This, then, also decides against the explanation of *ζωοπ.* by *ἀναστάς*, which is the opinion of Buddeus (Instit. Theol. l. iv. c. 2, § 15), and which led some Lutherans to place the descent to hell after the resurrection, at least after the revival of the body (comp. Luther’s Sermon at Torgau). But the Apostle does not say: *vivificatus a Spiritu* (Flacius); and the *ἀνάστασις* is, for the first time, mentioned afterwards. On the other hand, indeed, Hornejus makes the objection: “But understanding it thus, what great thing should the Apostle then say concerning Christ, since that is common alike to all men.”<sup>b</sup> To which we reply with Bengel: “But this is said for the purpose

<sup>a</sup> Caro et spiritus non denotant proprie naturam Christi humanam et divinam, Col. iv. 6, sed principium statumque vitæ et operationis congruæ vel mortales quamlibet justæ; vel cum Deo, etiam gloriosæ.

<sup>b</sup> Sed quid magnum eo pacto apostolus de Christo dicat, quum id omnibus hominibus commune sit.

of letting us know, that *we* in our body bear about the dying of Christ, so that his life may be manifested in us, (2 Cor. iv. 10). Therefore nothing could hinder Christ, neither the cross nor death, but that, through life, he should gain the prize.”<sup>a</sup> For here, Christ is represented to us for our consolation as our *prototype*, and Flacius rightly conjectures: esse quandam locutionem a communi omnium piorum sorte sumptam, aut eo certe respicientem. But, on the other hand, the *pre-eminence* of Christ lies in this, that, although he died as a sin-offering, he still remained alive in the spirit, (which, to a creature would have been impossible), in that spirit, which, when dying, he commended to the Father (Luke xxiii. 46). “ Ζωοπ. πνεύματι are here the leading words. This continued life of the Spirit of Jesus, the Apostle mentions, not as something in itself wonderful, for it takes place in all men: he brings it to remembrance, only for this reason, because he should presently make known a glorious efficiency of this continuously living Spirit” (Hensler.)

θανατωθεῖς is passive (not, as Morus would have it, to be taken as middle,) in order to express the passive rightly; the acting subject is of course to be supplied. Only the passive ζωοποιηθεῖς creates some difficulty, not because it presupposes another acting subject, (God), but because we expect ζῶν. “Christ,” says Bengel, “having life in himself, did neither cease to live in the spirit, nor again begin to do so; but as

<sup>a</sup> Hoc autem ideo dictum est, ut sciamus, nos in corpore nostro ferre mortificationem Christi, quo vita ejus manifestetur in nobis (2 Cor. iv. 10). Ergo Christi nihil obfuit crux neque mors, quin vita palmam obtinuerit.



soon as it was set free by his undergoing death from the load of infirmity, wherewith the flesh encompassed it, *immediately*, (as the best theologians conceive), it began to put forth in new and much more expeditious methods, the virtue of a life incapable of dissolution.”<sup>a</sup> In truth ζωοποιῶμαι does not strongly imply the idea of a preceding death. So in 1 Cor. xv. 36, it intimates of the corrupting seed, that *it would be quickened*; Pott and Hottinger, properly compare (against Morus) the use of חיח in Piel (and Hiphil) for; *to hold in life*, (for ex. Ps. xxx. 4, and Job xxxvi. 6; ἀσεβῆ οὐ μὴ ζωοποιήσῃ) and Hensler the similar use of ζωογονέω, (in the New Testament as well as in the LXX.) But the preservation of spiritual life in, and after death, is with justice considered as a work of God, not as a necessary property of the human soul. (So Irenaeus, c. h. l. ii. c. 34, § 3: “ All things which are made, (including spirits and souls), continue so long as God has wished them to exist;” hence the immortality of the soul; but the remark of Clemens Alex. on ch. i. 5, is erroneous: “ Hence it appears, since the soul is not naturally incorruptible, but only by the grace of God, it becomes incorruptible through *faith, and righteousness, and understanding* ;” comp. also the interesting, although sometimes obscure and incorrect thoughts in M. Ph. Matth. Hahn’s posthumous writings, P. I. p. 120—148.) Ζωοπ. is, therefore,

<sup>a</sup> Christus, vitam in semet ipso habens, spiritu vivere neque desiit neque iterum coepit : Sed simul atque per mortificationem involucro infirmitatis in carne solutus erat, *statim* (ut insignes theologi agnoscunt) vitae solvi nesciæ virtus modis novis et multo expeditissimis sese exserere coepit.

here as much as ζῶν ἐκ δυνάμεως Θεοῦ, (2 Cor. xiii. 4, comp. above.) However, with Bengel we might also allow more to be in it than the idea of mere preservation, the thought, namely, of a freedom from death in the death of the body, and through that also the development of a spiritual activity, which was impeded by the body, and by its pains oppressed, commencing immediately on the separation of the soul from the body.

While now we proceed to offer an explanation of the passage, which treats of the descent into hell, the difficulty of which descent is felt more by expositors than the passage itself, and itself only, in so far as it alone treats expressly of this doctrine, we put every thing aside which properly belongs to the history of the doctrine, and which is collected by Pott in his third excursus, and still better by Dietelmeier, (Hist. Dogm. de Desc. Christi, Norimb. 1741,) satisfying ourselves with giving here only in the general, the different expositions, the minutiae of which must be considered in their respective places, and with pointing out the relation of this important passage to the doctrine of the evangelical church. Augustin says: quis nisi infidelis negaverit, fuisse apud inferos Christum? Verum quinam isti sint, quos noverat liberandos, temerarium est, definire, (ep. 164, comp. below.) Melancthon (in Jo. c. xix.) and Camerarius confess their inability to give a satisfactory explanation of it; as the Christian father strikes out various interpretations, so also Luther, and even Calvin, adopt different ones at different periods of their life; and on ch. iv. 6, Castellio likewise acknowledges his igno-

rance. The church also in its public confessions was very cautious. The Augsburg Confession, the Apology, the Articles of Smalcald, the Helvet. Confes. reject only the doctrine of an intermediate state after death, which has purifying pains, (Apol. p. 163,) and from which the intercessions, aid, or sufficiency of men, are able to redeem, as being derogatory to the desert of Christ, (in many places, Conf. et expos. c. 26.)

In regard to farther particulars, all theologians of the evangelical churches agree in this, that souls are, immediately after death, divided into *two* classes, and no more, which certainly admits of incontestable proof from Scripture, and was also acknowledged by the fathers, (S. Pott, Anm. 12.) The Lutherans, however, add, moreover, that blessedness or the contrary, is immediately experienced in perfect measure, which the reformed churches denied, certainly with the authority of Scripture on their side, and in agreement with the ancient church, (comp. partic. Calvin, who expresses himself with the greatest caution, Inst. l. iii. c. 25, § 6.) But the theologians of both creeds, although not their symbols, denied the possibility of repentance after death. And this view of theirs formed the basis of their expositions upon the passage before us, the sense of which was more simply given by the earliest fathers. There is hardly a word in it which has not undergone manifold interpretations, and these cross one another in such a manner, that their classification would be difficult, if the idea of a preaching of Christ maintained in them all, did not secure

for us one main point of view, from which a survey can be taken of what is connected with it :

Christ preached :

- |   |                           |
|---|---------------------------|
| I. Mediately, not during death :                | 1. through Noah ;         |
|   | 2. through the Apostles ; |
| II. Immediately, in the realms of<br>the dead : | 3. to the good ;          |
|   | 4. to the wicked ;        |
|   | 5. to both.               |

V. 19. ἐν ᾧ καὶ ταῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκή-  
ρξεν, 20. ἀπειθήσασί ποτε,

The relative obviously refers to the immediately preceding πνεύματι, rendered prominent by the affirmative δὲ, and the explanation through the aitiological δι' οὗ by Œcumenius, or διὸ (proinde) with a reference to ἀπέθανε, by Theophylact, is so constrained, that all succeeding interpreters give it up. καὶ may belong to the whole period, and mark it as one depending on what precedes—only that this were too long ; or to ταῖς ἐν φυλακῇ πνεύμασι, so that it is declared how far Christ's activity of spirit stretched. For a representation of the view mentioned under I. we select Beza. He says : “ It was, first of all, to be shown, not only that we should propose an example to ourselves, but also from what fountain we should draw that invincible strength, wherewith we ought to support ourselves. Therefore the Apostle proposes Christ, who, though he was most righteous, yet, for our sake, was so far afflicted, that he voluntarily underwent a death full of cruelty and ignominy. But this, says he, hap-

pened to him as concerning the flesh; for presently, by virtue of his divine power, he went forth victorious. And wherefore did Christ suffer this? That by the same path he might bring us to God. (This representation of the connection is excellent; but now he finds in our verse a proof of this divine life-sustaining power of Christ in the following manner.) Christ, says he, whom I have already said to be vivified with the power of godhead, *formerly* in the days of Noah, when the ark was preparing, going forth or coming (lest we should suppose that he now, for the first time, took upon him the care and administration of the church); coming, I say, not in a bodily form (which he had not yet assumed), but by that same virtue through which he afterwards rose from the dead, and by which the prophets were inspired when they spake (above, I. 11), he preached to those spirits who *now* suffer deserved punishment in prison, as having *formerly* refused to listen to the admonitions of Noah, etc.”<sup>a</sup> This interpretation of the preaching

<sup>a</sup> Indicandum fuit imprimis, non modo quod exemplum nobis proponeremus, sed etiam ex quo fonte vires illas infractas hauriremus, quibus fulcire nos oporteat. Christum igitur proponit, qui justissimus quum esset, pro nobis eo usque afflictus est, ut mortem crudelitatis et ignominiae plenam ultro subierit. Sed hoc, inquit, quod ad carnem attinet, illi contigit: nam mox divina virtute victor evasit. Et quorsum hoc Christus? Nempe ut nos per eandem viam ad Deum adducat.—Christus, inquit, quem dixi divina virtute vivificatum, *jam olim* in diebus Noë, quum appareretur arca, profectus s. adveniens (ne nunc primum putemus illum ecclesiae curam et administrationem suscepisse): adveniens, inquam, non corpore (quod nondum assumerat), sed ea ipsa virtute, per quam postea resurrexit et

of Noah (of Christ through Noah) was already struck out by Augustin (Ep. 99, ad Evod. and Ep. 164), but with a different turn. For he understands ἐν φουλ. tropically (on which see below) of the contemporaries of Noah imprisoned in sin (in carne.) He is followed by Bede, Hugo of St. Caro, Thomas Aquinas (summa, p. iii. qu. 53, art. 2, sq.), Lyranus, and Hammond. Beza's exposition is, however, taken in full by Scaliger, Hornejus, Is. Capell, S. Bochart, (Opp. t. ii. p. 985), Elsner, Benson, and Danov (Thol. dogm. inst. l. ii. c. 200), and, among the more recent authors, by Jo. Clausen, (in a separate treatise.) (Hardly any notice is due to a similar explanation by Clericus: "in which, together with the guardian spirits, the ministering angels, he set forth and preached to the unbelieving in the time of Noah.") But against this view of the matter, the following objections are to be urged: The subject of discourse, as Calov remarks, is the God-man, not the Logos; and the means through which he preached, is not the Holy Spirit, as in ch. i. 11, (see there.) Flacius also remarks, with justice, that, in this interpretation, πνεύματι is sometimes understood as if it signified the second, and sometimes the third person of the god-head; but here it signifies the human spirit of Christ, which in his death was preserved in life. In the second place, the object is separate souls, πνεύματα, (comp. Luke xxiv. 37; Heb. xii. 23; Rev. xxii. 6),

qua afflati locuti sunt prophetae (supra, i. 11), praedicavit spiritibus illis, qui *nunc* in carcere meritas dant poenas, utpote qui recta momenti Νοῦ, etc. parere *olim* recusarint, etc.

not living men, which is urged by Calvin; and the exposition: which now as spirits are in prison, would certainly be too hard. But it is also hard, in the third place, to expound: which are now in prison, as the time of the whole period is the historical; and especially as, in the fourth place, the addition ἀπειθήσασί ποτε interrupted the whole chronological order. Of it Flacius says: “Being added to the former member of the sentence, it manifestly separates the time of the preaching from the time of their disobedience. (Bengel: If the discourse had been concerning the preaching by Noah, the *sometime* would either have been wholly omitted, or coupled with *preached*.) But as he disjoins the time of preaching from the disobedience of those spirits, so, on the other hand, he conjoins it with their imprisonment or captivity.”<sup>a</sup> (Comp. Hensler, p. 246.) How easy would it not have been to express this meaning without any possibility of mistake: ἐν ᾧ καὶ τοῖς νῦν ἐν φυλακῇ πνεύμασι πορεύθεις ποτὲ ἐκήρυξες. Lastly, it is not allowable to consider πορεύθεις in the light of a pleonasm, (as we might possibly have done with ἐλθών), since this use of it is quite incapable of proof. “If we would give to the words their common signification, πορεύθεις ἐκήρυξες must mean: he went away

<sup>a</sup> Additum posteriori membro manifeste separat tempus prædicationis a tempore ipsorum inobedientiæ. (Bengel: Si sermo esset de præconio per Noë, τὸ aliquando aut plane omitteretur, aut cum *praedicavit* jungeretur.) Sicut autem disjungit tempus prædicationis ab illorum spirituum inobedientia: Sic contra conjungit cum illorum spirituum carcere aut captivitate.

and preached," (Hensler.) Comp. Matth. x. 7, and here, ver. 22. But if an appeal is made with Beza to Old Testament usage, when manifestations of God are the subject of discourse (for ex. Gen. xi. 7), it must be considered that this is a reference to theophanies or manifestations in wonders, to local transactions, not to the purely spiritual inspiration of a preacher of repentance such as Noah.

The interpretation No. 2. is the Socino-Arminian, see Socinus's Exp. of John, i. app. p. 113, Schlichting and Grotius in lo., Limborch (Theol. Christ. l. iii. c. 1), Schoettgen (Horæ, p. 1043), which also Hensler adopts. ἐν φυλακῇ is, of course, understood tropically, as in the already mentioned exposition of Augustin and Hammond, of the body, or, according to Socinus, Schlichting, Hensler, of sin; the first quite arbitrarily, the latter with reference to the *poetical* phraseology of the Old Testament, and also to Luke iv. 19, which, however, testifies against this exposition, even though we should, with Hensler, consider the ἀπειθήσασι as expegetical, (for it could then be but improperly applied to the heathen *before* the preaching of the Apostles.)—ποστὲ, in this case, denotes that those to whom Christ preached were *now* no more unbelievers (as if all had come to believe!); but this is only Hensler's acute modification of the exposition, which renders it necessary to read, in the following clause, ὅτι. Grotius himself explains thus: to the sinful souls, such as those were in the time of Noah; a method of connecting ver. 19 and 20 so constrained, that it needs no refutation.—ποστὲ ἐκλήθ. refers then to the efficacy of Christ through the



Apostles ; and even Hensler sees himself constrained, after all, to leave *πορ.* without any meaning. This whole construction, however, has a very plausible ground for its support, arising out of the resemblance it bears to Eph. iv. 21 ; ii. 17. But, in the first of these passages, it is not said that the Ephesians had heard Jesus preaching (in the Apostles), but *αὐτὸν ἀκούσατε* means : Ye have heard him preached (proclaimed) = *ἐμάθετε τὸν Χριστὸν*, ver. 10, and *ἐν αὐτῷ ἐδιδάχθητε*, ver. 21. Eph. ii. 17 is also to be explained otherwise ; namely, of the personal activity of Christ. The main assertion was in ver. 14 : *αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν κ. τ. λ.* This is then divided into two parts, into the active procurement of peace (vers. 15 and 16), clearly distinguished as such by the words : *ποιῶν εἰρήνην, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ*, —and into the announcement of peace, which follows upon the actual reconciliation (ver. 17) : *εὐηγγελίσασατο εἰρήνην*. The *ἐλθὼν* placed before this is accordingly not to be considered as a pleonasm ; but it signifies, that Christ himself came to the earth for the purpose of making known the covenant of peace, which he also established by his death. (It is the very same that is meant in Acts iii. 26 : God, having raised up his son Jesus, as the prophet promised by Moses, has sent him to bless you first—and, therefore, a reference is likewise made to the personal coming of Christ.)—That *πνεύμασι* cannot be used of living men, as *ψυχαι*, ver. 20, is another objection to this interpretation, which Hensler, however, endeavours to nullify by the remark, that Christ preached no more in the body, therefore only to the spirits. But if he

preached through the Apostles, he must have preached externally, and not inwardly alone. It were better to say, that Peter chose the word  $\pi\nu$ . in order that  $\varepsilon\nu$   $\phi\upsilon\lambda$ . might receive its spiritual reference, and not be understood of corporeal imprisonment. Grotius can give us a very natural and easy explanation: to the spirits in the prison of the body; a thought, however, of which we do not understand how it comes here, and which has more of a Manichean than a biblical aspect. But, in both modifications, there still remains against it a twofold objection, which, among others, has been made good by Calov: Under the  $\pi\nu\epsilon\upsilon\mu\alpha$ , in which Christ preached, the Holy Spirit must be understood, which is not admissible (see above), apart from the circumstance that it gives rise to a double meaning, as Hensler himself confesses, since  $\pi\nu\epsilon\upsilon\mu\alpha\sigma\iota$  must signify the souls of men; and then, secondly, Christ preached through the Apostles, not during his bodily death (ver. 18), but after his exaltation, ver. 22. That baptism is also mentioned before this, cannot be urged in the present case, as, according to this interpretation also, it is brought in out of the chronological order, whilst, according to ours, the progress of thought naturally leads to its being mentioned beforehand, and the construction of ver. 21 and 22 internally restores the arrangement again. On the other hand, the connection here of: he lived in the spirit (while his body was dead), and: he preached through the Apostles (after the resurrection of his body), would be very awkward, especially since  $\pi\omicron\rho\sigma\epsilon\upsilon\theta\epsilon\iota\varsigma$  denotes an actual, though only a spiritual, going away from the first state immediately

into the other ; whereas, in regard to his preaching through the Apostles, he only came from heaven in the Holy Spirit.

We come now to consider the second great class of interpretations, (3—5). The connection, according to it, is thus given by Calvin : “ The Apostle, therefore, says, that Christ rose again, not for himself merely, but that he might clearly manifest to others that such power belonged to his Spirit, and that he consequently penetrated even to the dead.”<sup>a</sup> And Erasmus explains : “ having laid aside his body he went to those spirits, who also, divested of their bodies, lived in hades, etc.”<sup>b</sup> *φυλακή* is the place of disembodied spirits (*πν.*) ; of what sort see below. Concerning Christ it is held, that he went thither either by divine power or with his soul. The former is maintained by Calvin, who rests himself, in support of it, upon the word employed being *πνεῦμα* and not *ψυχή*, (comp. also his Inst. l. ii. c. 16, § 9), of which, however, we have already discoursed. The other view has the advantage of taking *πνεῦμα* always in the same sense, and so of being able thereby to refute more easily the other interpretations ; it is only then, too, that *πρὸς τοὺς ζῶντας* can receive its proper meaning, as in ver. 22, “ Christ acted with the living in flesh, with spirits in spirit. He is efficacious both among the

<sup>a</sup> Dicit ergo (Ap.) non sibi modo Christum resurrexisse, sed ut vim eandem spiritus sui aliis patefaceret, adeoque ipsum usque ad mortuos penetrasse.

<sup>b</sup> Corpore posito adiit eos spiritus, qui et ipsi corporibus ex-uti degebant apud inferos, etc.

living and the dead. Those spirits were not in his sepulchre, he went forth to them.”<sup>a</sup> (Bengel). This supposition of the departure of the soul of Jesus into hades, partly that in all things he might be made like to the children of Adam, partly that he might there also perform the work,<sup>b</sup> does only then become a matter of difficulty, when one entirely and absolutely denies the locality of created spirits,<sup>c</sup> and, therefore, also the biblical doctrine of a receptacle for them. This, that Christ did not really and as to personal presence, but only as to effect, descend into the lower world, was maintained by John Pico de Mirandula, (s. Pott l. i. n. 36); in the evangelical church by Calvin, Inst. l. ii. c. 16, § 9; J. R. Lavater de desc. Chr. l. i. c. 9, and others. The Lutherans, however, such as Flacius, Gerhard, Calov, for the most part, understand by *προς. ἐξή.* a certain real preaching or exhibition of his presence, to which we must add, with the already quoted

<sup>a</sup> Christus cum viventibus egit in carne, cum spiritibus in spiritu. Ipse efficax est apud vivos et mortuos. Spiritus illi non erant in Sepulchro Jesu: ad illos profectus est.

<sup>b</sup> So Origen and Tertullian; S. Munscher, Pt. II. § 192; Irenaeus and other fathers, s. Pott exc. III. n. 21, 32 and 34; among the schoolmen, comp. Lombardus, Sentt. l. iii. dist. 22, c. 26: Tempore autem mortis et ubique erat secundum Deum, et in sepulchro secundum hominem, et in inferno secundum hominem; sed in inferno secundum animam tantum, et in sepulchro secundum carnem tantum, etc.; Thomas Aquinas Summa, p. iii. qu. 52, art. 4, etc.

<sup>c</sup> See for the contrary doc. Hugo de St. V. de Sac. l. i. p. 3, c. 16, Pet. Lombardus, Sentt. l. i. dist. 37, c. 7, m.

Christian fathers, that it is a presence and activity of the human soul of Christ, and not merely of his Godhead, which is taught in that expression.

An important difference arises among expositors of this class, when the question is put, *who* may be in the *φυλακῆ*, and *what* Christ preached there? The opinion, that the wicked angels are meant, we simply mention. The oldest determinate view, (no. 3), is that of Marcion,<sup>a</sup> that Christ there set at liberty those whom the Old Testament describes as ungodly, but whom Marcion maintained to be better than the believers of the old covenant, who had to remain behind in hell. The same, but of the truly good, is said in the apochryphal gospel of Nicodemus, (in Birch's Auctarium, p. 109—147, comp. with it Matthæi, p. 200, and also Euseb. h. e. l. i. extr.) Irenæus himself teaches similarly, (l. iv. c. 27, where the indefinite expression : his qui credunt in eum, is expressly confined to the ancient believers in l. v. c. 31), that Christ announced to the pious (the patriarchs and others), the redemption he had purchased, in order to bring them into the heavenly kingdom, (comp. Justin M. dial. c. Tryph. p. 298). So also Tertullian (de Anima, c. 7, 55), Hippolytus (de Antichr. c. 26); Isidorus, (Sentt. l. i. c. 16, s. 15), Gregory the Great etc., and the Greek church, (Petr. Mogilæ Conf. Eccl. Gr. Orth. p. i. qu. 49, etc.; Joh. Damasc. de Orth. fide l. iii. c. 26, by which the expressions in the Octoëch. are to be limited). Further, many school-

<sup>a</sup> S. Iren. c. h. l. i. c. 24 and 27, comp. Walch Entw. einer. hist. d. Ketz. B. I. s. 512, Neander, Ch. History, Pt. I. p. 799.

men: Anselm, (Dial de Pass. Chr. c. 15), Alber-  
 tus (in Luc. xvi. 22), Thom. Aquinas (as above,  
 art. 5), the Cardinal Joh. of Torquemada (in Ps. xv.),  
 and others, naturally in connection with the doctrine  
 of the limbus patrum. Among the reformers, Zuing-  
 lius says upon the Apostle's creed: "It is to be believ-  
 ed, that he departed from among men to be numbered  
 with the inferi, and that the virtue of his redemption  
 reached also to them, which St. Peter intimates,  
 when he says, that to the dead, *i. e.* to those in the  
 nether world, who, after the example of Noah, from  
 the commencement of the world, have believed upon  
 God, while the wicked despised his admonitions, the  
 gospel was preached," (Fidei Chr. expos. Art. de  
 Chr. vii.) For the doctrinal connection of this view,  
 he himself lays down the position (De Vera et f. rel.  
 art. de baptismo, p. 214, sq.): That no one could  
 come to heaven before Christ (John iii. 13), because  
 he must have pre-eminence in all things, (Col. i. 18).  
 The same interpretation is defended by Calvin in lo.,  
 where he translates *φυλακὴ* by *specula* (upon the  
 watch-tower); but remarks himself, that it contains a  
 difficulty on account of the *ἀπειθήσασι ποτε, κ. τ. λ.*:  
*Neque enim hic fideles, sed incredulos solos com-*  
*memorat. Quo videtur tota illa superior expositio*  
*everti. And now he explains it: Quum increduli*  
*fuissent olim, so that those believers, in the midst of*  
*the unbelievers around them, sustained no injury to*  
*their souls, as also now believers are, through baptism,*  
*delivered from the world, (ver. 22, comp. Acts ii. 40).*  
 But to this exposition we may reply with Beza, that  
 so far from it being possible to understand what is

here said of pious souls, there is no mention made of any but the ungodly. The plain sense of the words also, if it does not so clearly condemn, yet affords no countenance to, that other modification of this view, given by Suarez, Est, Bellarmin, and which is declared probable by Luther, on Hos. iv. 2 (in the year 1545), P. Martyr (loci Comm. t. I. p. 783). Osiander and Quistorp in lo., Hutter (Explic. Concordia, p. 993). Sal. Gessner (in Form. conc. art. 9), and Bengel (on ver. 20). According to it Christ must have preached to those contemporaries of Noah, who, so long as God's forbearance lasted, were unbelieving, but then began to repent when they saw the flood breaking in upon the world—(is not this interpretation grounded on the old translation: *Spiritualibus, qui increduli fuerant aliquando?*)—of which, however, the sacred history records nothing, and our text says not a word.

These insuperable difficulties probably gave rise to the uniting hypothesis, which we have given above as the last, (no. 5): That Christ preached both to the *good* and the *bad*, making known to the one his redemption, to the other his power to condemn (prædicatio legalis, exprobatoria, damnatoria). The latter might then, without difficulty, be extended also to the wicked angels, and be considered as the completion of the work of redemption and triumphing over hell, (So the Apoch. Acta Thomæ, p. 20, ed. Thilo; Athans., c. Apollinar, l. I. c. 13, sq.; Ambros. Opp. ed. Coster, t. II. p. 190; comp. the Old Easter Song: *A solis ortus cardine*; and below for the Lutherans). To both kinds of separate spirits it is referred in this

sense by Erasmus, Calvin in his *Inst.* (l. l.), and his *Psychopamych* (1531), p. 16, sq. (comp. above), and among the fathers, those already named, and all who believe in the triumph over hell, without expressly concurring in the following opinions. Bengel (in lo., comp. above and below on ch. iv. 6) urges the indeterminateness of the word ἐκλήρωξεν: "It is understood to have been of an evangelical nature to some, as Hutter speaks, for their consolation; to others, and perhaps to the greater part, legal, for their terror."<sup>a</sup> Bolten brings forward the speech of Abraham to the rich man (Luke xvi. 23, s.) in support of it. But still this combination of the two opinions lies open to the same objection, which Beza lodges against the preceding one, and the other alone remains as tenable.

The plain and literal sense of the words in this verse, viewed in connection with the following one, compels us to adopt the opinion (No. 4), that Christ manifested himself to the *unbelieving dead*; whether he did so to all of them, shall be afterwards considered. Luther himself speaks thus in favour of it at the beginning, "that one could not reject this opinion, because that which St. Peter clearly affirms," etc. (Works, Leipz. ed. B. XII. p. 285.) But the important question remains also here: *how* he showed himself to them, whether as a Redeemer or a Judge? The latter was maintained, among others, by Flacius, (on ver. 21, and in the *Clavis*, s. v. *infernus*), Calov, Buddeus, Wolf, most part with an extension to the

<sup>a</sup> Intelligitur fuisse quibusdam evangelicum, quemadmodum Hutterus loquitur, ad consolationem; aliis, et fortasse plerisque, legale, ad terrorem.



fallen angels (Form. conc. expos. p. 778 ; Calov, Syst. t. vii. p. 684 ; Buddeus, Inst. l. iv. c. 2, § 25), not upon grounds derived from the text itself, but upon others, which shall presently be discussed. But in the text itself, the word ἐκήρυξε appears to speak a different sentiment, which is not so indeterminate as Bengel thinks, but, as Hensler justly remarks (p. 160, 247, ss.), is regularly used in the New Testament of the terms of the religion of Christ, or, as Hottinger more properly expresses himself, of the proclamation of the gospel. That this preaching produces hardness of heart and eternal death on the unbelieving (as ἰσμή θανάτου εἰς θάνατον, 2 Cor. ii. 16), is unquestionable ; but in itself it is still, as to its matter, evangelical ; and of an announcement of condemnation, κατέκρινε, or some such word, would most probably have been employed. But then the connection with what precedes opposes this thought : “ As if Peter,” says Calvin, “ would console the faithful with the argument, that Christ, even when dead, underwent suffering in behalf of those unbelievers !”<sup>a</sup> and he appeals to ch. iv. 6, εὐηγγελίσθη κ. τ. λ. with justice, as we shall by and by see.

To proceed, therefore, with the utmost caution, taking the words without any arbitrary limitation or extension of meaning, we must admit, that the discourse here, is of a proclamation of **THE GOSPEL** among those, who had died in unbelief, but we know not, whether it found an entrance into many or few,

<sup>a</sup> Quasi hoc argumento consoletur Petrus fideles, quia Christus etiam mortuus poenas de ipsis sumpserit !

or even into none, (so that it actually served for the manifestation merely of their unbelief of the divine righteousness, and the condemnation following thereupon.) Those fathers, therefore, go too far, who in the main take up the passage rightly, but positively maintain a deliverance to unbelievers, or even to all. Clemens Alex., refers this deliverance to the *κατὰ φιλοσοφίαν δίκαιοι*, who still, however, did not attain to faith in the Lord, and the abandonment of idolatry; “Wherefore that he might bring them to repentance, the Lord preached also to those in hades, etc. (comp. below.) But what, do not the scriptures declare, that the Lord was preached to those that perished in the deluge, and not to these only, but to all that are in chains, and that are kept in the ward and prison-house of hades?”<sup>a</sup> With which he couples the opinion, that although Christ preached only to those of the Old Testament, yet the Apostles, after his example, must have preached there, and that also to the heathen, but both only to the good, (“to those that lived in the righteousness, which was agreeable to the law and philosophy, yet still were not perfect, but passed through life under many shortcomings;”<sup>b</sup> at the same time referring for support to a (rightly understood?) passage in the confessedly spurious Shepherd of Hermas, (Past. l. iii. c. 16), upon the descent of

<sup>a</sup> Διόπερ ὁ κύριος εὐηγγελίσσατο καὶ τοῖς ἐν ᾄδου. τί δ' οὐχὶ δηλοῦσιν (sc. αἱ γραφαὶ) εὐηγγελίσθαι τὸν κύριον τοῖς δὲ ἀπολωλόσιν ἐν τῷ κατακλυσμῷ, μᾶλλον δὲ πεπεδημένοις καὶ τοῖς ἐν φυλακῇ τε καὶ φρουρᾷ συνεχομένοις;

<sup>b</sup> τοὺς ἐν δικαιοσύνῃ, τῇ κατὰ νόμον καὶ κατὰ φιλοσοφίαν, βεβιωκότας μὲν, οὐ τελείους δὲ, ἀλλ' ἁμαρτητικῶς διαπεραμένους βίον.

the Apostles into hades, (ib. p. 271, and l. ii. p. 163.) Origen (on 1 Kings xxviii. hom. 2), adds to this, that the prophets had also been there, in order to announce before hand, the arrival of Christ; but confines the number of the delivered also to those, who before death had been prepared for it, (s. Munscher, Pt. ii. § 192, A. 18, 19.) This circumscribed view, which properly reconciles the preceding one with that now under consideration, (comp. above also that of Bellarmine and others), appears to have generally spread through the eastern church. It is contained and pretty well unfolded also in a fragment of Cyril, in Matthæi, p. 200, sq., and in the quite similar explanations of Œcum. and Theoph. (comp. below on ch. iv. 6.) Augustine rejects it, (“ We do not imagine that the gospel has been preached, or is now preached in hades, as if a church were set up there also;”<sup>a</sup> Ep. 164), and in such a way as manifests it to have been cherished by others, (—*immerito creditur*; De Genes. l. xii. c. 33, cf. haeres, 79, and Philastr. haer. 121); and Gregory the Great wishes that his correspondent would abandon it, (Epp. l. v. 15.) Whether John Zonaras, by the words; “ These received the proclamation and believed,”<sup>b</sup> wished to include all, it is not easy to determine; but he manifestly intends by them the earlier unbelievers; and this is done still more expressly by Hilarius Pictav. (in Ps. cxviii.) In fine, such expressions are used by some others of

<sup>a</sup> Non suspicemur, quod apud inferos evang. praedicatum, sit vel adhuc etiam praedicetur, quasi et ibi sit ecclesia constituta.

<sup>b</sup> προσεδίξαντο οὗτοι τὸ κήρυγμα καὶ ἐπίστευσαν.

the fathers, as obliges one to apprehend, that they referred the real deliverance to all the inhabitants of hades; Euseb. (Dem. Ev. l. iv. c. 12: "opening up to the dead there, bound with the chains of death, a path for returning again to life"<sup>a</sup>), Athanasius, (in Pass. et Cruc. Dom: πάντας τοὺς πεπεδημένους, comp. c. Apoll. l. i. c. 13, sq.) Cyril of Alex. etc. unless we might suppose these representations of triumphing over the devil to be rhetorical exaggerations, which, with Cyril, is certainly in the highest degree probable, (comp. the passages cited by Pott, Ann. 35, with those quoted above), but not so in regard to Athanasius, (comp. the Frag. in Matth. p. 66, sq.), while also the words of Eusebius can only be understood of the possibility of deliverance.

We proceed, now, to mention a ground from our text, for the whole view, marked No. 4. The expression, ἐν φυλακῇ, (which the Syr, renders by *sheol*, the fathers use it as synonymous with *hades*), shows, that the discourse can only be respecting *unbelievers*. This was felt by Calvin, who, therefore, gave it the forced interpretation we have mentioned above. For never, in the New Testament, does φυλ. signify the condition of a watch, the watching, the expecting, but either *the act, the office of keeping watch, or the time of the action, or the watchman himself, or the condition of being watched, imprisonment, prison, (poetically for habitation, Rev. xviii. 2); ἐν φυλακῇ has not the double meaning of our expression: upon the watch. The signification, prison, is the prevailing*

<sup>a</sup> τοῖς αὐτόθι νεκροῖς σειραῖς θανάτου πεπεδημένοις, παλίντροπον τῆς ἐπὶ τὴν ζωὴν ἀνόδου τὴν πορείαν ποιούμενος.

one, as is also admitted by Est, and in Rev. xx. 7, it is the only one possible. There it is said : *λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ*, after he had been bound a thousand years, and shut up in the *ἄβυσσος*, v. 3. By the *φυλ.* must, therefore, be meant the abyss, and that as a prison, though only a temporary one, for in v. 14, the place of eternal punishment is named *λίμνη πυρός*, into which, after the judgment of the dead, that were given up by hades, hades itself is to be thrown with the damned ; so that the first death passes away into the second, the first prison into that other v. 13—15.) Beyond all doubt, this view is unfolded in Jude v. 6, and Pet. ii. 4, (comp. ii. 9), where it is taught, that the wicked angels were kept in secure chains *εἰς κρίσιν μεγάλης ἡμέρας*, which manifestly denotes the intermediate state, that shall end in the condemnation of the last judgment, and that a painful state, which *must also be borne by those, who have died in unbelief*, until the day of judgment, 2 Pet. ii. 9 : “ The Lord knows how, as with the wicked angels, and the inhabitants of Sodom and Gomorrah, so also generally the ungodly *εἰς ἡμέραν κρίσεως κολαζομένων τερεῖν*.” This may, therefore, be taken as a plain description of the *φυλακή*. And if we only add to it, on the other side,—since we cannot enter upon the Old Testament use of sheol,—that in Luke xvi. 22, ss. the soul of the poor Lazarus is represented as being in the bosom of Abraham, but the soul of the rich man as in hades, in torment, and both as completely separate ; if we further add, that at the transfiguration of Christ, Luke ix. 31, Moses and Elias appeared, and as possessed of the knowledge of

Christ's future death, (Elias, indeed, was translated to heaven, not to the nether world, but Moses had died); we have clearly established the doctrine of the Christian church, that even before Christ's death the souls of believers were separated from the wicked, and were kept at least without pain, consequently *not* in the *φυλακή* although we admit, that sometimes the word sheol is taken in a wider sense, and is used likewise for a designation of this place, (but in regard to the word *ᾗδης* in the New Testament, Augustin is certainly right in saying: *inferos nuspiam scripturarum in bono sensu appellatos inveniri*; ep. 164), and though we also admit, that the paradise into which the malefactor was to be received immediately after Christ's death, and which undoubtedly is a place of high felicity, (2 Cor. xii. 4, comp. 2), denotes the receptacle first prepared by Christ for his disciples, (John xiv. 3), therefore not identical with that into which they were received, who at an earlier period died in the faith.

The whole doctrine of Christ's descent into the lower world is supported by other passages of scripture, although these supply us with no fuller information. The Greeks and Lutherans generally cited Acts ii. 27, 31, (in a discourse of Peter,) comp. Ps. xvi. 10, and Eph. iv. 8, (comp. Ps. lxxviii. 19), 9,—justly, as we believe, (with Baumgarten, Crucius, *Bibl. Theol.* p. 398.) In the first passage, (comp. upon the Hebrew text Hengstenberg's *Christol.* Bd. I. Th. 1, p. 169, s.), the words *οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδου, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν*, as not being applicable to David, are referred to

Christ. The proof that David did not mean himself, is derived from the *last* member: That David was dead and buried, and his grave still remained, or as Paul upon the same place, with less reserve, and so more determinately expresses himself (Acts xiii. 35—37): *καὶ εἶδε διαφθοράν ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.* The first member, however, was not used as a proof, since it is true also of David, that his soul was not allowed to sink into hades. But that David's body must have suffered corruption, that, at least to the disciples of Jesus, is the proof of its Messianic meaning, according to which, therefore, the whole passage declares, that his soul was not left in hades, nor his body in the grave. This, at the same time, refutes the opinion, that both members contained but one and the same sentiment: Thou wilt not permit me to die,—a flatness, such as will everywhere present itself, where there is not taste or reflection enough to consider parallelism and tautology as inseparable. In that speech of Peter, there is also another passage deserving of attention, ver. 24: *ὃν ὁ Θεὸς ἀνέστησε λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι κ. τ. λ.,* for which D. and Polycarp, § 2; Irenæus, c. h. l. iii. c. 12, § 2, read *τοῦ ᾄδου*, which is also adopted by Bengel and Lachmann. This reading carries with it the difficulty, that it seems to represent Jesus as having been kept for a long time, even till his resurrection, in the pains of hades, whereas the other restricts this thought to the body, and thus softens it, to which, perhaps, as Bengel remarks, it owes its rise. However, it does not say that the loosing of these painful bands first took place

at the time of the resurrection. (חבלי *funes* et חבלי *dolores*, in unum quasi vocabulum coaluerunt,—because the sense coalesces—is the only interpretation of ὠδινῶν, which Vater could mention as correct.) The particle can very fitly be rendered by, *since*: As it was internally in itself impossible that Christ should be overpowered and held fast by hades, God set him free from the pains thereof, and as he did that, he also raised him up from the dead corporeally. From the last, as the one that was visible and open to demonstration, Peter sets out; with the first, the internal impossibility, he closes, in order to confirm the whole from the prophecy of David, that the soul should not be abandoned to hades, nor the body to corruption. Of the doctrinal views for which confirmation has been sought here, we might mention that of the cardinal Nic. of Cusa and Æpin, that Jesus suffered for us in hades the pains of hell, (with which the exposition given by Calvin and the Heidelberg Catechism of the article of Christ's descent into hell is not to be confounded), and the more recent one of "travailing-pains," as mere reveries; the two orthodox views of the descent into hell, as belonging to the state of humiliation or to that of exaltation, are to be united together. It was an exaltation through a humiliation. The prince of this world and of death came and had no part in Jesus (John xiv. 30); Jesus yielded himself freely up, and instead of being conquered, he himself was victorious; the adversary was judged, (John xvi. 11). When the body died, the spirit lived, (see above, comp. Luke xxiii. 46, s., Mark xv. 37—39), the cords of pain were loosed, and he who lay



under death, entered into the empire of the dead as a conqueror, proclaiming freedom to its imprisoned subjects.

The sense of Ephesians iv. 9: κατέβη [πρῶτον] εἰς τὰ κατώτερα [μέρη] τῆς γῆς, is less certain. If we expound it thus, he descended from heaven even into the lowest recesses of the earth, much may indeed be objected against it, yet we might not explain it with Bretschneider (Dogm. § 146) by a reference to the Old Testament expression, τὰ κατώτατα τῆς γῆς as signifying the lower world, but might quite simply regard τῆς γῆς as the genitive coupled with the comparative: into places lower than the earth. Before this exposition, however, there is another, mentioned by Koppe, and reckoned not improbable by Vater and Winer (Gr. p. 301), which seems to deserve the preference, according to which τῆς γῆς is taken merely as the genitive of explanation, standing in opposition to heaven, which constitutes the ὑψος (v. 8. 10): "That he ascended up to heaven (says then the Apostle), imports, that he (before) descended into places which are lower than the heavens, the places of this earth." Nevertheless, v. 10 comp. with v. 8, might be regarded as speaking of the descent into hades, if we conceive that there is a gradation in the words of the Apostle, through which he further unfolds the expressions of the Psalmist. He ascended into the height, says the latter, and Paul explains it: he ascended ὑπεράνω πάντων τῶν οὐρανῶν (comp. ch. i. 20, s.). To this expression the first mode of explanation then agrees well: he descended, and not merely to, but even under the earth. Besides, it is not unimportant, that in Phil.

ii. 10, next to the *ἑπουργάνιοι* and *ἐπίγειοι* the *καταχθόνιοι* are mentioned as subject to Christ, which confirms the view of heathens, Jews, and Christian fathers, of the locality of hades or the *φυλακή*, and also serves to bring the passages mentioned from Ephesians into connection with ours.

Let us now see, whether there be nothing in the New Testament that stands opposed to our exposition. In a general way, many theologians of the reformed church have declared it to be inconsistent with the doctrine, that the judgment of each individual takes place immediately after death, consequently no repentance, and if no repentance, then no proclamation of the gospel can be admitted in the nether world. That the souls of all, who have been justified by the true faith, do immediately after death go to Jesus, of this in the evangelical church there can be no question, as the scripture undoubtedly maintains it. But it cannot from this be concluded, that upon the others an immediate judgment is also pronounced. In scripture that is rather thrown back to the end of the world. Heb. ix. 27, is often erroneously cited to the contrary, for *μετὰ τοῦτο κρίσις* does not say precisely—immediately after death follows the judgment, but rather the opposite, if we look to the connection. It runs thus: “Whereas it is appointed to all men *once* to die, but afterwards the judgment: So was Christ also *once* offered to bear the sins of many, and shall appear a second time without sin.” That is: Since men can only *once* die for their sins, Christ also could die only *once* for sin; but as, after death, the sinner is judged, and consequently

manifested to be what he really is, so will Christ also appear as judged = justified = without sin. The comparison, therefore, points to the judgment that is to take place at the return of Christ, which shall be appointed for salvation to those that wait for him, v. 28. The story in Luke xvi. 19, proves only what certainly is of the highest importance, that worldly men immediately after death suffer frightful pains, which even a holy man like Abraham can do nothing to allay.

ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος,

A description of the ἀπειθήσασι ποτε. For the weak reading, ὅτι, which Hensler prefers, gives but a constrained sense. (He expounds: Christ preached through the Apostles to the spirits; nay, even in Noah's time, God delivered the faithful!). Instead of ἀπεξεδ. is a still weaker variation: ἅπαξ ἐδέχετο, in which the first word must stand for *once*, the second for *being ready to receive*. The reading of the Vulgate: *expectabant patientiam*, is manifestly either an oversight or an interpretation. ἀπεξεδέχετο is explained by Bengel: *expectabat [ut homines crederent] donec expectandi finis erat*.

The important question to be discussed here is, whether these words contain an exclusive reference to the unbelievers, to whom the gospel was preached after death, or one in the form of an example. The latter is maintained by almost all, who do not give it such a forced connection with the preceding words

as Calvin, Grotius, or those who understand every thing of the preaching of Noah, like Beza (see above). Flacius says shortly: *adeoque omnium temporum*. The Greeks endeavour to justify this extension at sufficient length, but not in a proper way. Christ, say Œcum. and Theoph., delivered all, who before his arrival had lived so piously, that had he then appeared they would have believed upon him; Peter now shows, that this preparation was just as possible, as the incurments of condemnation: but in doing this, he refers, not like Paul, to the natural powers, which would have been too deep philosophy for the Jewish understanding of his readers, but to the Old Testament history of Noah, the preacher of repentance. So the commentators, (Gregory of Naz. to whom they refer, merely asks: *τίς ὁ λόγος; ἀπλῶς σώζει πάντας ἢ καὶ κεῖ τοὺς πιστεύσαντας*; Orat. XLII. p. 693, ed. Colon. 1690). But this interpretation has already been refuted. Bengel expounds better: *ποτὲ* (see above) goes back to all the period before Christ's death, comp. III. 5, (also ii. 10, 2 Pet. i. 21); *ἐν ἡμέραις Νῶε*, "is subjoined to the general class as a most remarkable species, 1. because never did so many at the same time exchange life for death, as in the deluge (and because no more conspicuous example could be given, none more suitable for Peter of the grace and long suffering of God, of unbelief and contempt on the part of men); 2. the mention of the *water* affords him a convenient opportunity of passing on to baptism; 3. the destruction of the world by water is the prelude of its destruction by fire, 2 Pet. iii. 6, 7, with which the last judgment is con-

nected, ch. iv. 5,"<sup>a</sup> (to which Peter here also points, s. on ver. 21; and add besides, that the flood was reckoned a proof of the last judgment, 2 Pet. ii. 5). Lastly, Bengel remarks, that accordingly the words, ἐν ἡμέραις Νῶε are still more indeterminate than those which follow κατασκ. κιβωτοῦ, and produces, with justice, as examples of such gradation in the fixing of time, Mark xiv. 30. Luke iv. 25. Deut. xxxi. 16. But this remark just proves, that in using an expression, which at the first was general, Peter might still have been thinking *exclusively* of Noah's contemporaries, and in order to bring out the opposite view, Bengel feels himself necessitated to supply ὄϊον before ἐν ἡμέραις. But in support of this view it is best to refer to the connection, in which the words stand with what follows, as is done by Calov, and also by Bengel (especially on ch. iv. 6), as it is clear from this, that Peter here considers the flood as a type, so that the persons saved in it are types of those who now are saved through baptism. Now if we might view this type also on the other side, it would be clear, that under the *unbelieving* contemporaries of Noah, Peter comprehends all those as their antitypes, who are not saved through baptism. However, this is mere conjecture, which has nothing in the words for its support, although neither is there any thing

<sup>a</sup> — subjicitur generi species maxime insignis; 1. quia nunquam plures simul vitam cum morte commutarunt, quam in diluvio; 2. per mentionem *aquae* percommode transit P. ad baptismum; 3. interitus mundi per aquam est praeludium interitus per ignem, 2 Pet. iii. 6, 7, conjuncti cum judicio extremo, chap. iv. 5.

against it. It needs, therefore, something else to establish it, and as the words now stand, we have no right, however strange it may seem to us, to extend the preaching in hades to any other dead persons than the contemporaries of Noah.

κατασκευαζομένης κιβωτοῦ, the exact determination of the time, during which God waited for conversion; for when the ark was finished, the flood came in, εἰς ἣν by zeugma: entering into which the eight souls were saved, as the Syriac rightly paraphrases it. All the examples in Munthe and Pott do not agree to this exposition, but to the following: into which they fled; which, however, does not suit, on account of the δι' ὕδατος, (so for ex. Stolz). For proper examples see Winer, Gr. p. 350, s.—ὀλίγοι, κ. τ. λ. (Lachmann: ὀλίγοι, κ. τ. λ.) is introduced, partly because the history shows in itself the mutual relation of believers and unbelievers, and partly on account of the antitype, (s. on ver. 21). ψυχαι, like our word *souls*: Men in contradistinction to beasts. δι' ὕδατος, Vatable: *i. e.* aqua sustollente arcam, therefore by means of the water. This forced rendering, which is also adopted by Est, Beausobre and L'Enfant, proceeds from comparison with baptism, which thus admits of the easiest explanation: Quemadmodum Noë cum suis in arca sublata aquis servati sunt, sic et nos per baptismum, (Vat. comp. below). Beza: *i. e.* ἐν ὕδατι, ut Rom. c. iv. 11, parmi l'eau; but this interpretation too is not perfectly correct; the sense simply is: through the water they were wholly preserved, (διεσώθησαν), comp. Raphael. ex Xenoph. in lo. and Hott., who properly compares, 1 Cor. iii. 15. The

rendering of Hornejus and Hensler : during the flood, is utterly to be rejected. It is only further to be remarked, with Bengel, in regard to the correct interpretation just given, that the expression is employed *here* without respect to the consideration, whether the flood tended to preserve or to destroy.

V. 21. ὁ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερωτήματα εἰς Θεὸν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ.

Instead of ἡμᾶς, Lachmann reads with the Syriac ὑμᾶς for ὁ, which has been adopted by Erasmus (who, however, conjectures also οἱ), Bengel, Griesbach, Matthaei, Knapp, Lachmann, the common text has the easier reading ᾧ (to be construed with ἀντίτυπον) which was justified by Stephanus, Beza and others. The sense is the same : which, antitypically (in its antitype), now also saves us, as baptismal water, (οἱ τύπος ἦν ἐκεῖνο τὸ ὕδωρ. Schol. in Matth. p. 201). Comp. Justin. M. dial. c. Tr. p. 313, sq. : “ Our Christ has redeemed us, who have been baptised, through his crucifixion upon the cross and the purification of water.”<sup>a</sup> If now we look first to the progress of thought in the Apostle, we shall see it, according to what has been already said, to be the following : Christ having died for sin, still lives for the salvation of sinners ; in the Spirit he preached to those, who had previously died, who had perished in a judicial punishment, from which the faithful were

<sup>a</sup> ἡμᾶς βεβαπτισμένους—διὰ τοῦ σταυρωθῆναι ἐπὶ τοῦ ξύλου καὶ δι' ὕδατος ἀγνίσαι ὁ Χριστὸς ἡμῶν ἐλυτρώσατο.

preserved, and he now also delivers the living, just as then, in a correspondent, but spiritual manner, antitypically. (Expositio est superiorum et comprobatio, quod Christus ut veterum, ita subsequentis seculi, *i. e.* nostra quoque salus sit; Bullinger).  $\delta$  is most naturally referred to the water of the flood. But how can it be said of this, that it saved Noah, if  $\delta$ '  $\delta$  is not expounded above as Vatable advises? Was not Noah rather preserved by the ark from the destructive water? Some (Hornejus, Morus, Bolten, Hensler) have therefore endeavoured to refer  $\delta$  to the whole transaction, more especially to the ark. Jam quod fuit illis arca Noë, hoc est vobis baptisma, quod illis diluvium, hoc impiis æternum supplicium (Erasm. paraph.) Others expound  $\alpha\nu\tau\iota\tau\upsilon\pi\omicron\nu$  by: *as counterpart*, in regard to New Testament usage. Others, as Hottinger, suppose a want of exactness in the comparison, which, indeed, would be very great. But we have only to take the comparison internally in order to understand it. The water in baptism, indeed, does not of itself save us, as the Apostle presently explains, but another thing, which must be conjoined with it. Taken thus, and in this connection, the water does save us. And so also, in a similar connection, the water saved Noah. This exposition has not only for its support the circumstance, that it entirely corresponds to the representation given in the Old Testament type. (Grotius remarks: Salutem Noae partam quandam  $\pi\alpha\lambda\iota\gamma\gamma\epsilon\nu\epsilon\sigma\acute{\iota}\alpha\varsigma$  fuisse imaginem, ait Philo), but also harmonizes with other particular declarations of the New Testament. According to Heb. xi. 7, Noah condemned the unbelief



of the world, while he, believing the prophecy, without seeing what was foretold, built an ark, and saved himself and his house; nay, through this faith, he was made partaker of eternal life. He, therefore, distinguished himself thereby from the multitude of unbelievers, as well in regard to principles and conduct as to the punishment. To this also corresponds the comparison of the passage through the Red Sea with baptism in 1 Cor. x. 1, 2: πάντες διὰ τῆς θαλάσσης διήλθον καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, κ. τ. λ. This is just our διεσώθησαν δι' ὕδατος. The type, in both cases, perfectly resembles the antitype, "since the same water granted to some a free and safe refuge from their enemies through the middle of the deep, but overwhelmed and immersed others."<sup>a</sup> What brought deliverance never was the water alone, but the word of God, which they believed, bringing them through the water. And to this thought the expression is also perfectly adapted; it is not said of the mere water; which also now saves; but through the apposition βάπτισμα, the hardness of which is admitted for the very purpose of correcting the expression, it is said: which baptismal water; for βάπτισμα, from its position at the end, may just as well be joined immediately to ὃ as to ἀντίτυπον, and not it, but only ἀντίτ. refers to the καὶ ἡμᾶς—νῦν, in the midst of which it stands, so that the literal translation must import: which in the antitype also now saves us, a baptism with water. In short,

<sup>a</sup> Dum eadem aqua aliis concedit liberum tutumque effugium ab hostibus per medium profundī, alios autem obruit atque submergit.

βάπτισμα is the explanation as to how the water in general can save. The flood itself was for Noah a baptism (as the passage through the Red Sea was for the Israelites), and as such saved. The same element, water, also saves us now after the original manner, that is, not as mere water, but in the same quality, as a baptism—and what that is, the Apostle proceeds more particularly to explain. The exactness of the type shows itself also in this, that in the time of Noah, which Peter certainly does not mention without design, only *a few* were saved, as also now believers alone are so (ἡμᾶς). Σώζει respicit διεσώθησαν, ver. 20, (Bengel).

While now we proceed to the consideration of the nature of baptism, as it is here represented, we must take notice of a difference in the manner of unfolding the relation of the type to this ordinance, which rests upon doctrinal grounds. Beza, for example, says, (but comp. also Calvin): “But types are sometimes compared with the truth itself, of which they afford exemplars. Sometimes, however, with other secondary exemplars of the same thing,—for both this deliverance (from the deluge) and baptism adumbrate the sanctification of the church and its escape from the gulf of sin and death.”<sup>a</sup> But it is clear, that our baptism is here compared not as a second type to the first, but as the antitype, as the thing itself, the true

<sup>a</sup> Comparantur autem typi interdum cum veritate ipsa, cujus sunt exemplaria—. Interdum vero cum aliis secundariis ejusdem rei exemplaribus conferuntur—nam et haec liberatio (a diluvio) et baptismus adumbrant ecclesiae sanctificationem et emersionem a peccati et mortis gurgite.

spiritual deliverance, for this is expressly declared to be the effect of baptism ?

The Apostle first gives a negative definition of it: οὐ σαρκὸς ῥύπου. Strictly considered, however, this is already the positive. Nomen σαρκὸς emphatice præponitur, remarks Bengel justly, although his farther explanation is not correct. This position gives the emphasis to σαρ., not, as the ordinary arrangement would have done, to ἀπόθ. or ῥύπου: the full sense is: not the laying aside of *bodily* filth, consequently the laying aside of what is spiritual (as in Justin M. Dial. c. Tr. p. 231: “for what is the benefit of that baptism (the Jewish lustration), which cleanses the flesh and the body only? Have your soul baptised, etc.”<sup>a</sup> Cf. p. 229), but that positive part is expressed by Peter himself in other words: ἀλλὰ—εἰς Θεόν.—Of ἐπερωτήματα, *interrogation*, two different interpretations have been all along given. It is most commonly referred to the questions which were preferred to the candidates for baptism, and which contained a confession of their faith, as also a renunciation of the devil (comp. August. ad Catech. l. iv. c. 1; Ambros. de Sacramentis, c. 11). So Tertullian, s. Neander’s Church History, I. 541; Antignosticus, p. 152; Cyprian, ep. 76, 80. Interrogatio (as the Vulgate renders it) signifies, then, as much as stipulatio, which, however, was still variously modified. This very generally received interpretation, Grotius and Clericus endeavoured to confirm from the juridical phraseology, in which ἐπερ. signifies an engagement (name-

<sup>a</sup> τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος, ὃ τὴν σάρκα καὶ μόνον τὸ σῶμα φαιδρύνει; βαπτισθῆτε τὴν ψυχὴν, κ. τ. λ.

ly, first, the *proposed question, the simple demand*; then, the *stipulation itself*; lastly, the *vow or engagement*): “ἐπερωτήσεις is an agreement about things concerning which any one answers to the interrogation to do or to give somewhat,”<sup>a</sup> (s. the Glossary in Clericus; comp. Mosheim Diss. Theol. de Baptismo diluvii antitypo). But this explanation has every thing else against it; and the terms used at a late period in the Roman courts, can here prove nothing, especially as the whole usus loquendi of the LXX. opposes it. According to this, ἐπερωτᾶν signifies *to ask, to desire* (rogare). So for *desiring* the substantive ἐπερωτήματα is taken here by the two Greek interpreters, while they understand it of a desire after a righteous course, and as connected with this after baptism, which desire would be awakened through the resurrection of Jesus, and be the proof of a good conscience in relation to God. In the same sense, but with a different reference, was it taken by Elsner, while he sought to understand εἰς Θεὸν not so loosely, and joined it to σώζει, which, however, is not tenable, as only such words as χώρα, βασιλεία could be so connected with it. For the meaning of ἐπερωτήματα, *inquiry, entreaty*, he adduced examples from the classics; but these cannot prove, as he intends, that a postulatio salutis is contained in it. But this is not needed to substantiate his and Bengel’s interpretation, which the latter endeavours, in the following manner, to prove from the Old Testament: “It is the part of the pious to ask, to consult, and with

<sup>a</sup> ἔστι συνθήκη ῥημάτων, δι’ ὧν ἀποκρίνεται τις πρὸς τὴν ἐπερωτήσιν ποιῆν τι, ἢ δίδοναι.

confidence to address God (so also Beza in the earlier editions); but of the ungodly not to ask of him, or to ask of idols: Judg. xx. 18, (ἠρώτησαν ἐν τῷ Θεῷ), 23, (ἐν κυρίῳ), 27. (or 28: ἐπηρώτησαν—ἐν κυρίῳ to which add xviii. 5: ἐπ.—ἐν τῷ Θεῷ). 1 Sam. x. 22, (ἐπ.—ἐν κυρίῳ), xxiii. 2, 5, (ἐπ. διὰ τοῦ κυρίου), Isa. xxx. 2, (ἐμὲ δὲ οὐκ ἐπηρώτησαν, so also ch. lxxv. 1; Ez. xx. 1, 3), Hos. iv. 12, (ἐν συμβόλοις ἐπ.) Then we only need to supply from the context the object of the desire, and this is manifestly the σωτηρία. Ἐπερώτημα we would, therefore, render not so exactly through entreaty, as through inquiry of God, the inquiry, that is, after salvation, which the candidate for baptism wishes to be assured of from God. *Ei* would express the direction towards the application to God. Another modification of this view considers εἰς Θ. as the object of ἐπερσ.: τὸ quaerere Deum et, ex adjuncto, Deum pie venerari (Bretschneider, s. v. ἐπ.), “the inquiry of a good conscience (of a conscience resolved on good) after God,” (Winer, Gr. p. 150). So stands in 2 Sam. xi. 7: ἐπερωτᾶν εἰς (εἰζηήνην ἰσραὴλ), where, however, it signifies: *to ask after something* (from any one); a sort of expression, from which the other: *to ask after God = to seek God*, is still different. We therefore prefer the first signification, which corresponds to the Hebrew expression *שאל ביהוה*.

He, whose body alone is purified through baptism, shall not be saved by it. But where there is the application of a good conscience to God, making inquiry of him concerning salvation, as the Israelites

were wont to inquire through the priests and the prophets, there baptism *saves*. So that on the part of men the inquiring application, on the part of God the answer, is the securement and pledge of salvation, nay it is salvation itself, for thereby man is saved, *i. e.* he becomes, in such a sense, partaker of the redemption actually purchased by Christ, that he is ensured of an interest therein. This salvation of the individual is not a natural work, not an assurance wrought in a common way, through the external ceremony by itself, but a work of baptism δι' ἀναστάσεως Ἰησοῦ Χριστοῦ. Quod autem hoc modo vere salvet baptismum, id omne perficitur virtute resurrectionis Christi, qui hanc ἐνέργειαν in baptismum contulit (Mosheim, l. l.) Quatenus igitur baptismus nobis efficaciam Christi applicat, eatenus demum servat, (Flacius). We refer these words, with the Syriac and the most expositors, to σώζει, and so have here again a passage, in which the resurrection of Christ is represented as the principle of the new life for all his members, (comp. above on ch. i. 3). For, as Est remarks; the exposition of Hessel here — : by the virtue of Christ the mediator, who died and rose again, does not seem enough to explain the mind of these two Apostles, Peter and Paul, who ascribe to Christ's resurrection both our regeneration and justification and salvation, (the latter, in so far as we come to have a personal share in it, through justification and regeneration."\*) We shall present-

\* Nam quod Hesselius sic exponit—: Virtute Christi mediatoris, qui mortuus est et resurrexit; non videtur satis esse

ly see, in the following context, how the Apostle considers the sufferings of Christ as the cause of the spiritual dying of believers; and here, in the new life of Christ gained for humanity, he beholds the spring of the Christian's new spiritual life. For as Christ, in dying, stood in our room, in so far he took upon him our guilt, and thence also in so far he did, in point of fact, stand in our room, that is, not in sin, but in suffering for sin, so that he holds the right and the justly acquired power of setting humanity legally free from the condemnation of God, and consequent imprisonment in sin: so was he also, through the resurrection, not only justified in our room, but also, in our behalf, raised to be head of the church, the new creation; for in him we are created, and in him a ground is already laid for all good works, which God has prepared before hand, that we should walk in them, (Eph. ii. 9, s.) Comp. the references brought forward on ch. i. 3. The power in which Jesus, as man, rescued himself from the empire of the dead, and from sin, is a power lent through him to humanity, and still farther to be lent, and as a mean through which it works, baptism is here made known to us, as in Eph. v. 26; Titus iii. 5. In the first passage, just as above in ver. 18, s., it is said: That Christ had given himself up (to death) for this end, that he (living and rising again) might sanctify them, καθαρῖσας τῷ λουτρῷ τοῦ ὕδατος (where under λουτρὸν, *water of purification*, on account of the ex-  
ad explicandam mentem apostolorum horum duorum Petri et Pauli, qui regenerationem, et justificationem et salutem nostram adscribunt resurrectioni Christi.

press τοῦ ὕδατος, it is impossible that any thing else can be understood than the water of baptism); that he might present it to himself glorious, spotless, and holy. In the other passage, Tit. iii. 4—7, we are to expound: God our Saviour hath saved us, not on the ground of any works done by us in righteousness, but according to his mercy, by means of the washing, whose proper significance (substance, nature) is, that regeneration and renewing, produced by the Holy Ghost, which he hath richly shed forth on us through Jesus Christ our Saviour, that we, being justified through his grace, (Christ's, ἐκείνου, not to be referred to the main subject), should become, as to hope, partakers of eternal life, (comp. John iii. 5, where ἐξ ὕδατος καὶ πνεύματος is just as little a hendiadys, as in ch. i. 33, or in Matth. iii. 11, ἐν πνεύματι ἁγίῳ καὶ ὕδατι, comp. ver. 12). Here it is again clear, that our salvation is represented as having been accomplished through means of baptism, in so far as that salvation consists in regeneration and renewing, but that the Holy Spirit is named as that which works this, and the pouring out of which is referred back to the Mediator.

At the same time, it is manifest from this passage, how erroneously we should expound in our ἀγαθῆς συνειδήσεως if we should understand it of the consciousness of good works, which must inspire us with confidence in drawing near to God. But just as little can it be interpreted with Calvin and others, of a conscience already assured of pardon and purified through regeneration, for how should such a one still need salvation, as if he came thereto for the first time



to inquire of God? We therefore understand it of a conscience, such as one must have, in order to desire of God salvation, namely a consciousness, that what one is now doing is good, through which one is therefore not conscious of a sinful motive in reference to baptism, while one, with pure intent, makes application to God, in order to be assured of him, through means of baptism, of the salvation that is in Christ, and by virtue of his resurrection, to be delivered from the old life of sin. But the words δι' ἀναστάσεως Ἰ. Χ., are still connected by many, as by Œcumenius, with ἐπεξώρημα ἀγαθῆς συνειδήσεως. Haec bonae conscientiae sponsio venit ex fide de resurrectione Christi, inde enim et nos spem resurrectionis concepimus, (Grotius). With more depth it is referred by Bolten to the circumstance, that “through the resurrection of Jesus Christ we have ensured to us, on the part of God, deliverance from an evil conscience,” and so can approach baptism full of confidence. But the expression δι' ἀνασ. Ἰ. Χ., is most naturally considered as an explanatory clause appended to the whole period. The resurrection of Christ awakens the confidence in us, that God will justify us, and impart the power necessary for a new life; with this entreaty we come to baptism, that we may obtain from God a determinate answer, and this is to us in part as a spiritual purification, while baptism saves us through the resurrection of Jesus. Besides, this passage certainly contains more the description of that state of mind, which is the condition of salvation through baptism, consequently its nature on the part of the *subject*, that its objective saving power, the principle

of which alone is mentioned; but without its being said how we arrive at such a state of mind, excepting only that the resurrection of Christ is again pointed out as its principle, and so every thing is still referred back to an objective reality.

V. 22. ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

What Christ is for us, is farther described. He dying, has atoned for our sins, (ver. 18, s.), then living in the Spirit he preached to the departed spirits (ver. 19, 20); by the power of his resurrection he saves us through baptism (ver. 21); even he, who is on the right hand of God, etc. These words are then to be taken as containing also an explanation, how Christ's resurrection wrought so mightily; its power could not have shewn itself had he not gone into the heavens to take possession of the whole world (Matth. xxviii. 19, with the command to baptize), and from thence to send the Spirit, (Luke xxiv. 49). Upon ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ. Augustin says (Ep. 57): "Doubt not that the man Christ is now there, whence he will come again, in that very form and substance of flesh, to which he hath indeed given immortality, but from which he hath not taken away its proper nature. According to this fleshly form he must not be thought of as being everywhere diffused; for we must beware of so conferring divinity upon the manhood of Christ as to take away the reality of his body."<sup>a</sup>

<sup>a</sup> Noli dubitare ibi nunc esse hominem Christum, unde venturus est in eadem carnis forma atque substantia, cui profecto

πρωτευθεις, is to be explained by *after that*, or *since*. What follows is referred by Didymus to the redemption and purification of the angels (after Origen), but he also adds the true explanation as possible: “Since this God, the word (the *λόγος*) assumed humanity, raising it up also after death appointed it to be above all principalities, powers, virtues and dominions, etc.”<sup>a</sup> ἐξουσ., in one respect a more confined and also a more extended idea than that of angel; more confined, in so far as under it the powerful angels, who excel in strength, are pre-eminently designed and expressly subordinated to Christ; more extended, in so so far as the expression denotes also powers which are not angelic, which may be earthly. δυναμ., next to ἐξουσ., denotes the acting powers, as this does the reigning authorities. The classifications of the Rab- bins and other opinions, see in Boehmer, isag. in ep. ad Col. p. 292. We say with Augustin (Enchir. c. 58): dicant, qui possunt, si tamen possunt probare, quod dicunt; ego me—ignorare confiteor.—The as- cension of Christ into heaven is also mentioned in 1 Tim. iii. 16; the sitting at the right-hand of God in its import to us, in Rom. viii. 34, with the same ex-

immortalitatem dedit, naturam non abstulit. Secundum hanc formam non est putandus ubique diffusus; cavendum enim est, ne ita divinitatem adstruamus hominis, ut veritatem corporis auferamus.

<sup>a</sup> Quoniam hic Deus verbum (*λόγος*) hominem assumpsit, eumque (an error of the transcriber for eum quoque) suscitans post mortem super omnia principia (omnes principatus, ἀρχάς), potestates, virtutes et dominatus (*κυριότητες* according to Eph. i. 21) esse constituit, etc.

pressions; the angels, etc. as being subject to him, *ib.* ver. 38. 1 Cor. xv. 24. Eph. i. 21; iii. 10, comp. vi. 12. Col. i. 16; ii. 10. The passages in Peter's speeches, Acts ii. 32—35; iii. 21. 26, also iv. 10—12, and x. 40—42, are especially to be compared with the whole and each part of the verse before us.

### CHAPTER IV. 1—7.

V. 1. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἀμαρτίας. 2. εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρόνον·

οὖν marks the consequence. 'Οπλίσασθε, *arm yourselves, equip yourselves with something*, here with a state of mind (τὴν αὐτὴν ἔννοιαν, in the accusative: *put on as armour*, as frequently in Josephus, for ex., τὸν Θεὸν ὀπλισμαί, in like manner as ὀπλισμένη τῇ σωφροσύνῃ, "armed with prudence" in Libanius; see Kype in lo., and comp. above, ch. i. 13), namely, that state or disposition of mind, which Christ manifested (Phil. ii. 5), a surrendering to the will of God (τὴν αὐτὴν.—Beza's, Calvin's exposition and that of others: with the thought, that —, would require, as Pott remarks, ταύτην τῆν). How Christ's suffering for us has bound and capacitated us to this, is once again separately stated. The imperative is categorical, but not in the Kantian sense, without any thing higher for its ground, for it rests upon a *because*.—Since Christ has suffered for us *in the body*, we, whose bodily suffering has not the same worth, must arm ourselves with the

same mind to bear the same suffering; for since Christ suffered for us, the power of sin has been broken, and whosoever believes upon him, has in him been crucified and died to sin. This profound doctrine the Apostle now expresses shortly, taking the different persons, the head and the members, in their unity. But if we disunite these from each other, we then find in it the double sentiment:

Christ dying corporeally freed us from sin, and

While we through faith participate in Christ's suffering, we die to sin;

which the Apostle now combines into one declaration:

Whosoever (in Christ) has suffered in the body, he has also become free from sin, has died to it.

This exposition, which is very nearly that of Erasmus, of Flacius and of Clericus (only that instead of the union between Christ and the Christian, he sees merely a resemblance between them, as also Wetstein), is remarkably confirmed by the analogy of other passages of scripture, in particular by Rom. vi. 10, s., where Christians are commanded to regard themselves as dead in Christ to sin, but alive to God. (It is strange, that this passage has not been produced in proof of the relationship of our epistle to that of Paul to the Romans, as there is a strong correspondence here between them, especially according to Calvin's exposition). Further, in Col. ii. 20; iii. 3, from the declaration: Ye are dead with Christ, freedom, both from the ceremonial law and from sin, is deduced as a consequence. To the same effect also in Gal. vi. 14, of the cross of Christ; *δι' οὗ ἐμοί*

κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ, comp. ii. 19, s. v. 24. But the other expositions have all much against them. So the one which understands it of Christ himself. The expression ὁ παθὼν ἐν σαρκί agrees indeed so exactly to that used of Christ in the preceding clause, especially if, with Lachmann, we here leave out the ἐν and there the ὑπὲρ ἡμῶν, that we cannot but consider the similarity as intentional, which, however, is just as easily understood by our interpretation. But every thing else, and especially πέπαιται ἀμαρτίας (ceases to sin), is not applicable to Christ himself, and how unnatural it would be to connect εἰς τὸ, κ. τ. λ. with ἔννοιαν ὀπλίσασθε, and consider the intermediate clause as a parenthesis, is manifest at first sight. And the other interpretations, which understand it of man alone, refute themselves, as then sometimes πέπαιται must stand for the imperative, sometimes παθὼν must signify, *who suffers patiently*, sometimes the whole period must be taken in the ascetical sense: he who suffers in his body ceases during this life to sin.—Upon παύομαι, see Palairret and Kype, and above, ch. iii. 10.

εἰς τὸ—χρόνον. The practical result, as manifest in time, of union with Christ. The same is said, in Rom. vi. 10, of Christ, though naturally in another respect (comp. Tholuck in lo.), whilst here the expressions refer to men, who, during their corporeal life, cease to sin. The datives (commodi) express only of themselves: to live for lusts (or God), to devote to them one's living power,—whether it be, as Christ, for contending against sin, or, as the unconverted, in its service. But as Christ passed from

the painful conflict with sin into the glorious condition, in which he consecrates his power to the positive extension of the kingdom of God, so do men through faith in him, and in the strength of his power, go from the painful service of lust into the active, free and blessed service of God.—Upon ἐπιθυμία, see on ch. i. 14. The whole expression proves, that to men (without exception) the desires are natural (Tit. ii. 12, ἐπιθ. κοσμικαί), but not more to those, who with Christ die to the world, and to whom the ἀνθρώπων are here put in opposition (s. v. 3, s.), and that human desires are bad, as they constitute a rule of life, which stands opposed to the right one, the will of God, on which comp. ch. iii. 17, and ζῆν τῆ δικαιοσύνη, ch. ii. 24, τῷ Θεῷ, Gal. ii. 19.—ἐν σαρκί, as has been remarked, is doubly important, because it marks the change of the earthly course of life, thereby showing, that the discourse is not of Christ, and makes palpable the folly of the ascetic exposition.

V. 3. ἀρχετὸς γὰρ ἡμῶν ὁ παρεληλυθὸς χρόνος τὸ βούλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλοδ.ατρείαις.

Some important copies and translations leave out ἡμῶν, others have ὑμῶν from v. 4; however, both the omission (which Bengel and Lachmann justify), and the alteration can be very easily explained, (the Vulg. has even: gentium — qui ambulaverunt, to speak distinctly to the reader concerning it), while it pleases us in the Apostle, that he places his early course of life no higher than that of others, although

he did not live in all the vices here named, nor indeed could he suppose it of every reader, (comp. vol. I. p. 21, sq., and a similar representation of some length, in Justin, M. Apol. II. p. 61.)—After *χρόνος*, with Lachmann, we leave out *τοῦ βίου*, an expression supplied from v. 2, and instead of *θέλημα* read *βούλημα*, as a deviation from v. 2: what the heathens have determined (are minded) to do. *ἐθν.* imports the same as was meant by *men* before, only it is more special, because the epistle is addressed to Christians from among the Gentiles.—*ἀρκετὸς γὰρ*, “must be quite sufficient for us, and already too much.” An argument, as in ch. iii. 17, derived from feeling. Raphel.: Simili argumento ad dehortandum utitur Ez. xlv. 6, et xlv. 9, nec non Polyb. p. 1408: *ικανὰ γὰρ τὰ κατ’ ἀγνοίαν γινόμενα* (the errors of ignorance) *τοῖς γράφουσιν κ. τ. λ.* So also Isocrates, in his Panegy.: *ικανὸς γὰρ ὁ παρεληλυθὼς χρόνος*. Such a phrase expresses pain, indignation, or scorn; the first here.—As *περιπατέω*, so *πορεύομαι ἐν*, stands for the Hebrew *ב הנה*; Luke i. 6, comp. Acts ix. 31. The accusative depends on the preceding infinitive (with the omitted *ἡμᾶς*). *ἀσελγ.* is explained by the etym. m. through *ἐτοιμότης πρὸς πᾶσαν ἡδονήν*. It is sometimes used of superciliousness, sometimes of wanton excesses; it is best to take it here with Hensler, without limitation (as in 2 Pet. ii. 2,) for an unbridled conduct, not with Bolten and Pott, of impure sensual indulgence, which seems here to be rather pointed to than expressed by *ἐπιθυμίαις*. So the whole appears to be so arranged as to proceed from the general to the particular. *Οἰνοφλ.* = *ἐπιθυμία οἴνου ἀπληστος* (the



insatiable desire of wine, Andron. Rhod. *περὶ παθῶν* p. 6; *φλύω* has in it the signification *ὀρμηὴν ἔχω πρὸς τι*, Etymol. comp. Loesner and Wetstein). *πότ.* marks the breaking out of this propensity: *drinking-feats*; *κωμ.* *night-feasts*, post quae solebant cum cantu ac tibiis noctu per vicos grassari (Hotting.); both = *κώμοις καὶ μέθαις* Rom. xiii. 13. Gal. v. 21. *ἀθεμ.* *lawless*; here as opposed to the divine government, as in Acts x. 28, and *ἀθέμιστα* in Xenoph. Cyrop. l. I. p. 21.

V. 4. *ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες.* 5. *οἱ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς:*

*Ξενίζω* to think strange, to surprise *ἐκπλήττω* (Thom. Mag.), the passive, to be surprised, to be startled, s. Kype in lo., Suicer s. h. v., Alberti and Wolf on v. 12, where it is coupled with the dative, as in Polyb. p. 32. The subjects are the heathen v. 3. *ἐν ᾧ*, as in ch. iv. 12; the more immediate determination is given by *μὴ συντρ. κ. τ. λ.*: “Since they no longer see you running headlong with them into such things,” (*μὴ* depends upon *ξενίζονται*, comp. Winer, Gr. p. 400). *Ἀνάχυσις*, exundatio (see Kype), then the water that remains behind after inundations, (Strabo, l. I. p. 10, l. III. p. 206,) hence a sink, mire, also in a figurative sense (s. Elsner and Alberti). *Ἀσωτία*, a profligate, licentious life. The vexation of unbelievers at the withdrawment of Christians from their enjoyments, turns itself against Christianity itself (s. Hensler in lo.), they calumniate it, comp. ver. 14; and 2 Pet. ii. 2. But this need not perplex Chris-

tians, seeing it is not they who have to give an account of the withdrawal which has occasioned the slanders, but the licentious and slanderous themselves. (A sentiment, similar in form and substance, is to be found in Justin, M. Apol. I. p. 46, D.) Ἀποδ. λόγον, pregnant, like our expression: must give an account (and cannot). It is made quite the reverse by Grill (in Theophyl.), who considers it as a wish of the Apostle, that they might still be able to answer, *i. e.* while they became dead to sin (ver. 6.) The following words are expounded by a scholion (out of Didymus?) in Matth. p. 202: "To him, who will then more quickly than words could declare it, and with the utmost readiness and facility, there being no impediment in the way, judge both the righteous and the sinful."<sup>a</sup> The more exact meaning of ἐτοιμ. s. on ch. i 6; that ζῶντας καὶ νεκρούς cannot here be taken tropically, comp. Acts x. 42, etc.

V. 6. εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

The confirmation which Peter here gives to his declaration, introducing it with γὰρ, must either be referred to the ζῶντας καὶ νεκρούς, or, as Bengel thinks, to ἐτοιμῶς ἔχοντι (comp. ἤγγικε, ver. 7): Paratus est iudex, nam, evangelio prædicato, nil nisi finis restat. The first appears to us preferable, from the position of the words. The declaration must prove

<sup>a</sup> Τῶ μέλλοντι τότε λόγου θᾶπτον καὶ ἐτοιμῶς καὶ μετ' εὐκολίας πάσης, οὐδένος ὄντος τοῦ ἐμποδίζοντος, κρῖναι δικαίους τε καὶ ἀμαρτωλοῦς.

not the reality, but the moral possibility, the rectitude of a judgment upon the dead, since to them also the gospel has been preached, and that with the view (*εἰς τοῦτο* placed before as the *nervus probandi*) of thereby setting them in freedom from the divine condemnation. So the verse has in it a perfect arrangement, and a close connection with the preceding context, and serves, at the same time, if we connect it with ch. iii. 19, for an exact fulfilment of the declaration made there, which again forms an essential part in the whole plan, as the Apostle had already, in the preceding verse, exhibited the leading features of the history of Jesus, into which he was led by the admonitions previously given, (see above on ch. iii. 18—22, beginning.) The verb is best taken impersonally, as in Rom. xii. 21; to supply Christ, (comp. Gal. i. 16), with Calvin, Grotius and Bengel, can hardly be admitted, as he was not the subject in the preceding verse.—*νεκροῖς* is differently understood. An exposition already brought forward on ver. 5, understands it figuratively. (*Vocula καὶ ostendit hic νεκροῖς sumendos, quomodo νεκρούς, quod præcesserat; Grotius*). The other opinions differ chiefly in making choice of different periods of time: to those now dead, or to those dead at the time of judgment. In the last, which is adopted by Grotius and Bengel, there arises the impropriety, that *εὐηγγελίσθη* must either be viewed as having its accomplishment at the season of judgment, which, however, does not suit, or at the commencement of the preaching of the gospel, but which gives this constrained sentiment: to preach the gospel to those

dead at the time of judgment, has even now been begun; a sentiment which is never perfectly true, since many have been dying, and even to the day of judgment shall still die, to whom the gospel has never been preached upon earth. Grotius himself appears to vacillate between this and the other interpretation, since the latter can be understood also in this way: to those also that have already died was the gospel preached here below—namely, either under the old covenant, (Beza, Flacius, Gerhard, Hornejus, Hammond), or through the Apostles (Calvin, Bolten, Noesselt, exercit. p. 141, Hensler). But this interpretation is decidedly opposed by the fact, that νεκροί here, as well as in ver. 5, can denote comparatively but a very small part of those who are already dead. There only remains, therefore, the interpretation, which considers the preaching to have taken place after death, (ch. iii. 19), for that νεκροί might not designate the *souls* of the dead (as in ver. 5, considered exactly, the *resuscitated* dead); of this Beza can convince nobody.

ἵνα—πνεύματι. The first part (κρίθῶσι—σαρξί) is to be understood either of the spirit or the body, and the exposition of the remainder must be determined accordingly. The first thus: “That their flesh or old man might be judged, or punished and mortified, but the new or spiritual man generated, vivified and strengthened,” (Flacius, Beda, Huss, Luther, Beza, Gerhard, Hornejus, Bengel), to which it is only to be objected, that then κατὰ ἀνθρώπουσιν remains quite inexplicable, since this spiritual dying in the flesh is certainly done κατὰ Θεόν. The words, however, can

be understood more correctly of corporeal death, but again in a twofold manner. According to one they signify : After the judgment of men, and refer to the condemnations or active persecutions, particularly the martyrdoms of the faithful (Schlichting, Grotius, Clericus, Bolten, Hensler, Stolz ; to sufferings in general, as preliminary judgments, Clemens Alex.), which stands or falls with the corresponding interpretation of *νεκροῦς* (see above) ; according to the other, it refers to natural death, as this is also distinctly set forth by Flacius : “ The preached gospel effects, that although it does not deliver believers from this temporal death before the last day, since all must of necessity die after the manner of men, yet at least their souls live to God in the bosom of Abraham,”<sup>a</sup> (comp. Calvin). This exposition must necessarily be adopted, if we understand the whole of the preaching as being done to the departed spirits, and then it can without difficulty be supported. *κριθῶσι*, as Hottinger remarks, forms in this case a perfect contrast to *ζῶσι*, while it mentions corporeal death as the punishment of sin, (comp. ver. 17 of the *κρίμα* upon earth), namely, what *σαζει* also expresses, as *the corporeal* punishment, which, as is added by *κατὰ ἀνθρώπους*, overhangs all men ; for the latter expression is best expounded : in the manner in which all men (the plural, as in ver. 2,) sc. are judged ; and the following clause has a corresponding sense : but

<sup>a</sup> Evangelium prædicatum id perfecit, ut licet non vindicaret credentes ab hoc temporario interitu ante extremam diem, quandoquidem omnes more humano mori necesse est, at saltem eorum animæ in sinu Abrahæ Deo viverent.

might live even as God lives and wishes us to live, (comp. κατὰ, ch. i. 15) in the spirit. To this also agrees the change of time: κριθῶσι marks the judgment as past, ζῶσι the living as a present, continuous aim. The whole construction is to be taken as if it had been ἵνα κριθέντες μὲν κ. τ. λ., when the proper end would be intimated by ζῶσι. We find a similar construction in John xv. 16: ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε for ὑπάγοντες. This change of the participle into a finite verb, only places the two acts more asunder, while it lends to the first a greater substantiality. The κριθῆναι κατὰ σάρκα is not the mere condition of the ζῆν, for it is but too often found with those who know nothing of the other. Had the participle been used, it might have been misunderstood; as if it meant: So that they, *through means of* a corporeal judgment indeed, do still attain to a spiritual life, (as in 1 Cor. v. 5.) We see now in the best manner in ἵνα κ. τ. λ. the design not only of the gospel, but of the whole declaration: νεκροῖς εὐηγγελίσθη, so that κριθῶσι μὲν answers to the sense according to the design of νεκροῖς, ζῶσι δὲ to the design of the peculiar act, the preaching of the gospel. Upon the whole, comp. a Programm of G. F. Seiler, who, with Zachariæ, Semler, Pott, Hottinger, adopts the right interpretation, and defends it: Animadversionum ad Psychol. Sacram partic. ultima, etc. Erlangæ, 1787.

V. 7. Πάντων δὲ τὸ τέλος ἡγγικε.

This stands in close connection with v. 5, comp. Bengel above on v. 6, for it is of one meaning with

Jas. v. 8, ἡ παρουσία τοῦ κυρίου ἤγγικε, and yet more so with: κριτῆς πρὸ τῶν θυρῶν ἐστὶ, *ib.* v. 9. Besides, this thought serves here also, as in James, for grounding an admonition upon. We pass over all the constrained interpretations of the destruction of the Jewish state (Schoetgen, Hammond, Benson), of the fulfilment of all prophecies, (Æcum.), of the end of individuals (πάντ. as masc.; Theoph., Hensler), while that, which refers it to the close of the world, is supported by common usage and the parallel places. How the Apostle could say this, is now to be explained, nor is the explanation so difficult, if we set out with the full conviction of the Apostles' inspiration. This, first of all, does not permit us to suppose, that the Apostles claimed an acquaintance with determined events, of which they were not capable, nay, which Christ himself expressly declared to be impossible, (Matt. xxiv. 36), and that before all the signs given them by Christ had come to pass (*ib.* 29, s. 33.) It further does not permit us to suppose, that there is any opposition between such determinate expressions of the Apostles and others, in which they forewarn us of deceptions. But such a one we have as strong as we could wish it, in 2 Pet. iii. 8—10, which not only possesses entirely the apostolical character, but has respect to the passage before us, not indeed as a rectification of the passage itself, but of its misunderstanding: ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς κ. τ. λ. Here the doctrine of the nearness of the last judgment is asserted, against the carnal misapprehension, which supposed a nearness in point of time to be meant, not a nearness before the Lord (v. 8.), and

the declared promise defended against the charge of procrastination (v. 9), upon which the conclusion is made in the words of Christ; he comes as a thief (v. 10.) The truth, then, expressed by the Apostle is this: There is no procrastination with God in the fulfilment of his promise, neither has he to form the resolution, nor to introduce a new epoch in the kingdom of God, but he is *ready* to judge the world, above v. 5, ch. i. 5), we live in the closing period of the divine kingdom, not like the Jews under the old covenant, who could never say, that the end of the world approached, because they had first to expect the Messiah; but now the Messiah has come, and again returned to heaven, to remain till the last time mentioned in prophecy (Acts iii. 18—22); we have, therefore, no new revelations to expect, nor must we first wait for the fulfilment of certain predictions, before we think of the final close of the world; but the only thing of this kind that we have to expect, for which we must be prepared, is the termination of the world itself, that termination, which nothing more *must* precede, since before God it is immediately (without any thing necessarily intervening), conjoined with the glorification of Christ, so that there is no failure in its objective nearness and readiness, (no backwardness or tedious delay), if it is not introduced, since God can immediately judge and condemn the world, but it is only his long-suffering regard for us, and for the extended spread of the gospel through us, that induced God to lengthen out the time, which before him is still as nothing. Wherefore we must be watchful, sober, diligent in prayer, and in every



thing must so conduct ourselves, that God shall be glorified, to whom belong honour and power throughout eternity, (v. 7—11). As for earthly events, they are the constellations given us as marks of time, (Gen. i. 14, 15); in the heavenly regions days and years exist not, (2 Pet. iii. 8, from Moses, Ps. xc. 4); God reckons by aeons and cycles—epochs which depend upon the secret determination of his own purposes, and we have here to hold by his *τέγρατα*, which teach us, that we live in the last period, (1 John ii. 18, Lucke in lo., and above on ch. i. 20), the time set apart for the spread of the gospel amid troubles and difficulties, upon which the end is to ensue. Lyranus: “Concerning the day of judgment no one knows, because that it must be thought of as always near, (Luke xii. 39, s.), and such a thought tends to repress carnal inclinations.”<sup>a</sup> Calvin: “Besides, this principle must be held; that from the time Christ once appeared, nothing remains for the faithful, but that with erect minds they should always look attentively for his second coming.”<sup>b</sup> Comp. 1 Thess. v. 1, ss.

<sup>a</sup> De die iudicii nemo scit, propter quod cogitanda est tanquam semper propinqua, et talis cogitatio reprimat carnalia vitia.

<sup>b</sup> Praeterea tenendum est illud principium: ex quo semel apparuit Christus, nihil fidelibus relictum esse, nisi ut suspensis animis semper ad secundum ejus adventum intenti essent.

## CHAPTER IV. 7—11.

V. 7. Σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· 8. πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· 9. φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν.

ANOTHER practical deduction, drawn here from the doctrine of the last day, which, every moment, may break in upon us. The first words contain a declaration of the command often given by Christ, and repeated by Peter in ch. v. 8: νήψατε, γρηγορήσατε, the latter of which is here changed into σωφρ., but the other figurative expression is allowed to stand, and so points out the identity of the two precepts. Upon νήφω and the whole exhortation, see on ch. i. 13. Σωφρ., many consider with Luther as equivalent to, *be moderate*, or understand it of chastity, comp. Munthe on 1 Tim. ii. 9; the latter without foundation, excepting in so far as it is already contained in the first, but the first in so far right, as moderation in regard to the body is the condition, the form in a manner, of spiritual watchfulness and discretion (Eph. vi. 18). “For prayer,” says Cæcumenius, “is for those who are sober, that is, for those who are wakeful, but not for those who are oppressed with heaviness, being given to the inebriations of this world.”<sup>a</sup> But, that this is promoted by

<sup>a</sup> Νηφόντων γὰρ ἡ προσευχή, τουτέστι, γρηγορούντων, ἀλλ' οὐ κάρη κατεχομένων, τῶν ἀπὸ τῆς τῶν κοσμικῶν μέθης.

a spiritual moderation in bodily indulgence, is taught in other passages of scripture, as in Luke xxi. 34, Rom. xiii. 11—13. Only one must not make it for a law, nor attribute worth to it, excepting in so far as it is serviceable to the spirit, and leads *εἰς προσευχάς*. (The want of the article here, and before *ἀγάπη* has no better authority than an insignificant variation). Before every thing of that sort, and every thing besides, we must exercise ourselves in love. It presupposes *σωφροσύνη* but this may often be striven after, while love is neglected, hence the special exhortation to love, immediately after others, as in 1 Cor. xv. 13. Upon the love that is due *εἰς ἑαυτοὺς* (= *φιλαδελφία*), and *ἐκτενῆ* see on ch. i. 22, s. comp. ii. 17; the participle again depends on the imperative.

*ἡ ἀγάπη* — — *ἀμαρτιῶν*, from Prov. x. 12: “hatred stirreth up strifes,” *לעו כל־פְּשָׁעִים תְּכַסֶּה אֶת־הַבָּהֶרֶת*, therefore, according to the Hebrew, it is here literally rendered by Peter, but quite erroneously by the LXX., from its ascribing a wrong sense to *פְּשָׁעִים*, and, in consequence, supplying “not,” in order to make out a proper meaning (*πάντας δὲ τοὺς μὴ φιλονεικοῦντας καλύπτει φίλια*). It gives better the parallel passage in Prov. xvii. 9: *ὅς κρύπτει ἀδικήματα ζῆτεῖ φίλιαν ὅς δὲ μισεῖ κρύπτειν, διόστησι φίλους καὶ οἰκείους*. In this passage, there appears as the opposite to *פְּשָׁעִים תְּכַסֶּה*, in the Hebrew, a word which makes every thing quite clear: *שָׁנָה בְּדָבָר*, “who rakes up an (old) story” (*μισεῖ κρύπτειν*). The most suitable meaning, therefore, that can be given to the covering of sins is: to forget the past; and, to do this among men, is, according to the passages referred to, the work of human love, as

it is the work of hatred to stir up strife, and separate friends. Those, then, who, with the Greeks, would find the following sense in the words : *ὁ εἰς τὸν πλησίον ἔλεος τὸν Θεὸν ἡμῶν ἰλεῶν ποιεῖ* (compassion towards our neighbour makes God compassionate to us, comp. also Clemens Alex. Str. l. i. p. 153, l. iii. p. 167). may try to reconcile this with the sense of the citations. However, Est himself confesses, that they determine in favour of the Protestant exposition. “ This declaration, therefore, does not properly signify, that love covers the sins of him in whom it resides, as many understand it (for ex. Cornel. a Lapide, also Hammond, Beausobre and L’Enfant, and Hottinger), but the sins of our neighbours ;”<sup>a</sup> although, on the ground that love drives away rage among men, he concludes that it might also prevail with God in behalf of the sinner, and thence procure for him the forgiveness of his own sins. To which we would shortly reply with Luther : “ No one can cover sin for thee before God, but faith only. My love, however, covers the sins of my neighbour. And just as God with his love, covers my sins, if I believe, so must I also cover the sins of my neighbour” (1 John iv. 19, ss. Eph. iv. 32, Col. iii. 13, and Matth. xviii. 23—33, according to which Matth. vi. 14, s. is to be expounded. Upon Luke vii. 47, comp. Luther in lo.) That the forgiveness which one shews to transgressors, may convert them, and thus lead them to obtain forgiveness of sin from God, is true, though it is not con-

<sup>a</sup> Non igitur hac sententia proprie significatur, caritatem operire peccata ejus, in quo est, quomodo passim intelligi solet, sed peccata proximorum.

tained in the passage before us, as is also allowed by Grotius, but is the sense of Jas. v. 20 (which passage, however, Hottinger does not understand of one's own sins, as he does ours). But that passage in James, cannot be taken as a representation of the above proverb, and so cannot be compared with this in Peter. It contains only the common expression *καλύψει ἁμαρτάς*, but with another reference, (comp. Ps. xxxii. 1). The reading *καλύψει* in our passage appears to have arisen from it.—But in the clause itself there is something that seems to oppose our exposition, which we cannot remove so easily out of the way as Bolten, Hensler and Stolz, and which is particularly urged by Hottinger: *Mihi quidem particula ὅτι indicare videtur incitamentum aliquod, quo Christianis amor iste commendetur.* We might, indeed, with Beza expound it as signifying, that mutual love is commended to us from its being able in a manner to bury innumerable sins, and thence tending to encourage and preserve peace and concord. The Apostle must then have had the whole proverb in his eye, and meant: Love one another, for (as the scripture says) love takes away the matter of contention and discord,—a motive drawn from the consequences, as in Heb. xiii. 2. This appears to us, however, not expressly enough contained in the words, and we would propose another way of accounting for this manner of stating it, referring the *ὅτι*, *κ. τ. λ.* to the *ἐκτενῆς*, the position of which gives it prominence; the Apostle presupposes, that Christians love one another, but recommends to them, in the brotherly love which they possess (hence *τῆν*), to en-

large and strengthen themselves, because love, the true love, forgives a *multitude* of sins (just as in 1 Cor. xiii. 4, 5, 7. Matth. xviii. 22). Or might he not have been afraid of their brotherly love, not of its being in itself remiss, but of its becoming relaxed with the times, if the opposite faults were on the increase? For the same reason, he adds in the next clause to his admonition concerning hospitality: ἀνευ γογγυσμῶν, as he feared that they might, indeed, exercise hospitality, but not cordially. Taking this exposition, it then also becomes manifest, wherefore Peter in the quotation inserts πλῆθος.—Upon the questions: When one may and ought to conceal the sins of others, see in Calov. As often as love itself does not require the contrary. Upon the whole passage, comp. Spener, Theol., Bedenken, B. I. S. 17, etc.—Upon hospitality, a virtue, which is everywhere destroyed by worldly refinement, only by Christianity respected, sanctified and rendered full of blessing, see Rom. xii. 13, etc. If we should read with Lachmann γογγυσμοῦ, the pretended resemblance to Phil. ii. 14, (s. the Introd., p. 10), becomes still less. There is a similarity in sense with 2 Cor. ix. 7.

V. 10. Ἐκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. 11. εἴ τις λαλεῖ ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεός, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

The command of the Apostle lies in the clause with διακονοῦντες, the manner of this serving is deter-

mined in that with καθώς, but the quality of the persons, which as well capacitates and obliges thereto, as it must be proved through the service performed with ὡς, κ. τ. λ. This last clause in ver. 10, therefore, declares their relation to the grace of God: Christians are householders of this, and must prove themselves to be good householders (1 Cor. iv. 2), but grace is manifold in its nature (ποικιλ. s. on ch. i. 6), and this peculiarity the Apostle has here principally in view. What results from this he then proceeds to state: The administration is also manifold; every Christian has his peculiar office in the divine household, and not that only, but also the gift to fulfil his office, the χάρισμα, the capacity to administer the grace of God as a good householder, which is itself a gift of grace, (α φανέρωσις τοῦ Πνεύματος, 1 Cor. xii. 7, comp. 8). The Christian is called to the actual use of it in this manner. But the administration of grace does not consist in a certain appropriation of this for one's self (the exposition of διακ. = χρᾶσθαι χαρίσματι deserves no refutation); that must precede; but it consists in the service which one therewith discharges towards his fellow Christians (εἰς ἑαυτ. as in ver. 8, comp. πρὸς τὸ συμφέρον, 1 Cor. xii. 7). A regard to outward distinctions in the church, an *especial* regard to teachers and managers, is not found in this whole section, (comp. on the contrary ch. v. 1—5. Rom. xii. 3, ss. 1 Cor. xii. 4—12.)

εἰ — — εἰ. The Apostle divides the spiritual activity required into two leading classes: Speaking and acting. λόγια, the peculiar expression for the oracles of the gods; here, therefore, to be understood of the

immediate and manifested word of God (as in Acts vii. 38, and also Heb. v. 12, not as Schulz in h. lo. would have it, only of prophecies, comp. vi. 1); “If any one speaks (namely as a householder of the grace of God), let him speak (which even the Syriac supplies, comp. on the omission Tholuck on Rom. xii. 6) the word of God (ὡς veritatis), consequently with conviction, and such a manner of expression, as becomes the ἐρμηνεύς of God.” The disciple of Christ must, in this respect, also resemble his master, (John xii. 49; xiv. 13). He must, as Paul expresses himself, speak ἐν πνεύματι (1 Cor. xii. 3), and indeed, see 2 Cor. ii. 17, ὡς ἐξ εὐλκρινείας—not in a false or an impure spirit, but out of the pureness of heart, which truly reflects the truth, *i. e.* as he analyzes it: ὡς ἐκ Θεοῦ (which marks the origin of the matter), and κατενώπιον τοῦ Θεοῦ (which demands truth in the apprehension and dignity in the expression, since it denotes the presence of the holy God), therefore ἐν Χριστῷ. But how this could be done Paul likewise declares, while he denotes the contrary of it to be a falsifying of the word of God. And if preaching comes from this (Rom. x. 17), then is the hearer also bound to receive the discourse as the word of God (1 Thess. ii. 13, comp. i. 5).—*διακον.* cannot have here (ver. 11) the transitive signification, without the accusative, as in ver. 10; it is simply *to serve, to discharge an active service*, as for ex. in Acts vi. 1, 2, or when Clements Alex. says: “As the condition of a eunuch, so also the married state has ministrations and services proper to itself, which are highly accounted of by the Lord. . . . Let every one, therefore, in whatsoever



employment he is called, discharge the service belonging to it, that he may be free in Christ, and may receive the proper hire for his service.”<sup>a</sup> (Strom. l. III. p. 197)—*ἰσχυρὸς* (Beza: *robur*) does not mark, like *δύναμις*, every sort of power, and especially that which is spiritual, but rather strength in its relation to what is outward (hence, without tautology, it stands along with *ψυχὴ, διάνοια*, Mark xii. 30, and with *δύναμις* in 2 Pet. ii. 11. In Paul it is always used only as genit. appos.) *Χορ.* = *παρέχω, δίδωμι* (Hesych.), originally of the Choregus; as *ἐπιχορηγέω* in 2 Pet. i. 11.

*ἵνα κ. τ. λ.* intimates the final end of the whole that has been commanded, as *ἐν πᾶσι* shows. This expression may be neutr., and that either as by itself (in all that; every thing ye do; as the Syriac has it), or as referring to *χάρισμα*, (which Pott prefers, though it is extremely hard); but it may also be masculine, as indeed most consider it, in which case it refers to the agents, to the *ἕκαστος* in ver. 10, (in you all).—The doxology naturally follows the precept to consider all spiritual thoughts and words, as also the power for discharging Christian services as gifts from God, and to be used for his glory. But it may be asked, to whom *ᾧ* is to be referred? For referring it to God, (which was done by Œcum., Erasmus, Calvin, Flacius, Est, Bengel, Bolten, Hensler, and others), Pott appeals to similar passages; but the reference to Christ, (which Grotius, Calov,

<sup>a</sup> ἔχει γὰρ, ὡσπερ ἡ εὐνουχία, οὕτω καὶ ὁ γάμος ἰδίας λειτουργίας καὶ διακονίας, τῷ κυρίῳ διαφερούσας. — “Ἐκαστος οὖν ἐν ᾧ ἐκλήθη ἔργῳ, τὴν διακονίαν ἐκτελεῖτο ἵνα ἐλευθέρως ἐν Χριστῷ γένηται, τὸν οἰκτεῖν τῆς διακονίας ἀπολαμβάνων μισθόν.

Hottinger, Stolz, adopt), is also not without example, comp. Rom. ix. 5; 2 Tim. iv. 18; (also 2 Thess. i. 12); Rev. i. 6; v. 12; and especially 2 Pet. iii. 18. As to the connection, it has been justly remarked, on the other side, that in the preceding context every thing is referred to God; but if we refer  $\omega\acute{\sigma}\tau\lambda.$  to Θεός, then are the words διὰ Ἰησοῦ Χριστοῦ the more inexplicable to the finer exegetical feeling, as it appears to be brought in afterwards without occasion, only for the sake of form, in short, as a kind of stereotype phrase, not unusual in many sermons. But if we refer the doxology to Christ, then that expression receives its proper emphasis, and the whole period concludes impressively with a new thought. It is only through the mediation and help of Christ that God can be glorified in us and our actions, (since the χάρις and the χάρισμα are imparted to us through him); hence to him *in reality* belongs the glory which arises from these, and the power over us and all things throughout all ages. The dominion of God is always a glorious one; and that it belongs to him alone, to the Trinity, arises in the most direct manner from the fact, that we are empowered to do what is good only through the κράτος τῆς δόξης αὐτοῦ, (Col. i. 11). Upon δόξα, see Vol. I. p. 276; κράτος is translated by the Vulgate, imperium, and properly. Comp. ch. v. 11.

## CHAPTER IV. 12—19.

ALREADY did the last exhortations of the Apostle contain repetitions, (comp. ver. 2, s. with ch. i. 14, s. ver. 8, with i. 22.) And now, after the doxology concluded with Amen, he breaks off from the strict order, and repeats over again the exhortations in regard to persecutions, in order to complete them; as this part of a Christian condition, which he had mentioned at first (ch. i. 6—9) only quite generally, and afterwards (ch. ii. 19, s.) with a special reference to slaves, lay particularly at his heart.

V. 12. Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένη, ὡς ξένου ὑμῶν συμβαίνοντος· 13. ἀλλὰ καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14. εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι ὅτι τὸ τῆς δόξης καὶ δυνάμεως καὶ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

If the heathens might be surprised at the life of Christians, the latter might not be at all astonished if they were persecuted by unbelievers. See on ver. 4 for ξενίζε, and on ch. i. 7, concerning the comparison between persecution and trials by fire. πυρῶσ. (from πυροῦμαι, 2 Pet. iii. 12; = combustion, Rev. xviii. 9,) stands, in Prov. xxvii. 21, parallel with δοκίμιον, as a free translation of כּוּץ (melting-furnace) for the burning, the making red hot = proving (so

the verb Ps. lxxvi. 10, etc.), in which, however, the figurative is never wholly dropped, (comp. Zach. xiii. 9), as it is here also to be retained. The addition of *πρὸς πειρασμὸν ὑμῶν γινομένην*, intimates the consolatory design (s. on ch. i. 7), and *ὡς ξένου ὑμῶν συμβαίνοντος* explains properly the meaning of *ξενίζ.*, and at the same time strengthens it: Be not surprised at the purifying fire (the heat of tribulation) among yourselves, which, etc., as if some strange thing befel you, *ἀλλὰ καθὼ κ. τ. λ.*, comp. ch. i. 6, 8. Here also present joy is mentioned as a Christian property, (here commanded, there supposed as a matter of experience); but a still greater joy is placed in the future; *ἀγαλλ.* strengthens the *χαρῆτε*. Luther: “Whosoever does not cheerfully bear suffering without dissatisfaction, but will be enraged at God, he shall have, both here and hereafter, perpetual sufferings and torments.” We must, therefore, rejoice (Phil. iv. 4), that we shall be able also to rejoice hereafter, and that in a still higher degree than now, (Col. i. 24; 2 Tim. ii. 11, s.; Rom. viii. 17, s.) Upon *ἀποκαλ.* and *δόξα*, see on ch. i. 7. The expression *καινωμένοι τοῖς τοῦ Χριστοῦ παθήμασι*, does not by any means primarily mean, that a person suffers because of his acquaintance with Christ, which many also do without fellowship with Christ, but, as is manifest from ver. 1, ss., in the internal fellowship with Christ’s sufferings, in what arises from a justifying trust in their worth, the participation of that power which makes us die unto sin; through which, dying in the exercise of faith, our external sufferings also are sanctified, and persecutions for the sake of

Christ become a *real participation* in Christ's sufferings, (comp. 2 Cor. xii. 9, 10, etc. For he only, who dies to sin, can rejoice in persecutions and trials). This whole doctrine has been brought under much suspicion, through the gross abuse which mysticism has made of it; and we therefore have a double reason for declaring ourselves against the latter. The heterodoxy and blasphemy, as well as the inanity of this way of thinking, shows itself most palpably in its interpretation of a passage on which it particularly leans for support: Col. i. 24. We here, of course, reject the neological exposition of the words: ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, by: "I will also bear in my body the distresses which still await me for the sake of Christ," (Stolz), as the genitive cannot be so rendered, and the words immediately following declare for whose sake Paul thought of suffering still farther, namely, for the church's sake, (ὑπὲρ τοῦ σώματος αὐτοῦ). But so also, and still more determinately, do we reject the mystical interpretation: "that I may make up in my body what is wanting in the sufferings of Christ," (quod impium est dicere, even Est declares); and we understand it of the manifold nature of Paul's sufferings, which, on good grounds, are named the sufferings of Christ, (see Calvin, Grotius, Calov, in lo., Luther on ch. i. 11), as this arises out of the position of the words. As it is certain that ὑπὲρ τοῦ σώματος αὐτοῦ is to be construed with θλίψεων, the intervening words τοῦ Χριστοῦ ἐν τῇ σαρκί μου of necessity belong to this idea, so that the sense is: "and will fulfil and compensate what is still

awaiting of the sufferings of Christ in *my* flesh for the church ;” for by reason of the union of Paul with Christ, his sufferings were not his own, but Christ’s in his flesh ; *i. e.* his flesh suffered, but Christ gave the power ; as, while he spake, Christ spake through him, (2 Cor. xiii. 3) ; for Christ lived in him, (Gal. ii. 20). Not Paul of himself, but Christ, laboured for the church ; he is but the servant of both, (Col. i. ver. 23. 25, comp. Chrysostom). This doctrine, which is sound, and has never been denied by the church, though certainly mysterious, is here as clearly expressed as any where else in the Bible, but it rests on different grounds from that mysticism which derogates from the merit of Christ. The reading *καθὸ* for *καθὼς*, which we assume as genuine with the best editions, agrees excellently to this exposition : rejoice *in proportion as* ye (by your sufferings) are partakers of Christ’s sufferings.

On ver. 14, comp. ch. iii. 13, 16 ; Matth. v. 11, s. ; Luke vi. 23. In the expression *ἐν ὀνόματι Χριστοῦ*, there lies an emphasis, for it is with this that ver. 15 connects itself : “If ye suffer for Christ’s sake, happy are ye, because, etc. ; for otherwise than for Christ’s sake must no one suffer, not as a murderer, nor, etc.” (comp. Hottinger on ver. 15). Taken exactly, *ἐν ὀνόματι*, in the New Testament, corresponds entirely to our expression : *in the name* (as a representative, agent, or servant). So baptism is done *ἐν τῷ ὀνόματι τοῦ κυρίου*, Acts x. 48, upon God’s appointment or commission, therefore subjectively in faith toward God ; hence the twofold manner of expression : *ἐπὶ τῷ ὀνόμ. κ. τ, λ.*, or with reference to the candidate :

εἰς τὸ ὄνομα. κ. τ. λ., to the knowledge and faith upon, etc. The word *name*, as is now well known, has a greater significance in the dialects of the east than among us, (not long since, people would have insisted on a more confined one), because the connection of this with the being in question has been better appreciated, although affirmations like the following carry the matter again too far: “The name for intelligent and good beings is not different from the person named.” (Carmen Arabicum Amali, edited and translated by Bolten, ver. 8). Hence ὀνομάζεσθαι = to be derived from according to nature and idea, Eph. iii. 15, ὄνομα = *nature* in its manifestation, John xvii. 6, 26; i. 12; Acts iii. 16; iv. 12; Heb. ii. 12; (Ps. xxii. 23), hence reflexly: *nature* in reference to the knowledge, faith and acknowledgment of it (its recognition, Hensler): John xvii. 11, and in the baptismal formula. Here believers appear as the servants of Christ, who act in his name, who are therefore treated by others, loved, or persecuted and reviled, consequently *in a derivative manner* = for the sake of Christ (διὰ τὸ ὄνομα, Matth. x. 22, or Luke ix. 48; comp. εἰς ὄνομα πρῶτον, δικαίου, out of regard to these properties, Matth. x. 41) = ὡς χριστιανός, below, ver. 16.—Ὀνειδίζω. is used of the revilings of the person and walk of a Christian, (comp. καταλαλεῖν, ch. iii. 16), as βλασφ. of the mockery of Christianity itself, above, ver. 4, and of the Holy Spirit.

ὅτι, κ. τ. λ., the ground on which Christians are blessed amid the reproaches which they suffer in the name of Christ: because the spirit of God rests upon them, who strengthens and glorifies them the more,

the more he is reviled by unbelievers, (see Luther in lo.)—The Spirit here has predicates of a twofold kind, both expressed in the genitive ; hence the repetition of the article (καὶ τὸ), which here expresses only the different import of the genitive (the references of the Πνεῦμα), not the numerical difference of the Πνεῦμα itself, (as Beza thinks, who understands it of the gifts of the Spirit). To prevent any such misunderstanding, the Syriac does not render καὶ (before τὸ τοῦ Θεοῦ), and indeed it does not separate, but connects the two different references, = ὃ ἐστὶ (Hensler, comp. the Vulgate and Vol. I. p. 91), and thereby producing along with the article an *energetical* gradation (so Pindar, Nem. 8, 51: τὰν Ἀδράστου τὰν τε Καδμείων ἔργιν, comp. Winer, Gr. P. 502). The first reference is τὸ τῆς δόξης, to which with Matth., Griesb. and Lachmann we add καὶ δυνάμεως). It is found similarly in the Adumbratt.: qui est *ejus* honoris et *virtutis Dei* Spiritus, super vos requiescit, which presupposes a third reading: ὅτι τὸ αὐτοῦ τῆς δόξης καὶ δυνάμεως Πνεῦμα, κ. τ. λ., as the strange explanation expressly mentions the possessive *ejus*, which refers it to the angelicum spiritum !) Hensler : “ The representation of the Πνεῦμα gains by the additional sense that is contained in this epithet.” Then these two genitives, as designating properties, distinguish themselves more strikingly from that *one* genitive, which intimates to the possessor, that the κατ’ ἐξοχὴν glorious and mighty Spirit, which rests upon the Christian, is the Spirit of God himself, (on ἀναπ. comp. Numb. xi. 25, s. Jas. iv. 5, etc., see for ch. i. 7). Calvin : “ Therefore Peter shows, that it cau-



not interfere with the happiness of the righteous, if they should have to bear any reproach for the name of Christ: because they nevertheless retain before God the entire possession of glory, being inhabited by the Spirit, with whom glory is inseparably conjoined."<sup>a</sup> The want of an insight into this ground of consolation, probably led the Lat. trans. to change the sentence into a promise, (*requiescet*, as also *ἀναπαύσεται* in a Cod. with Matth.; with some others *ἀναπέπαιται*). But the omission of the two following clauses, which Griesbach and Lachmann justify, is doubtful. They might have been added at a later period, either for explanation of the *δόξης*, or as supplying the presentation of proof. It contains the twofold sentiment: 1. It is the Spirit of God, which is hated by heathens and caluminated in Christians; 2. But he is nevertheless glorified among you, (*κατὰ*, *with*, as Luther renders it; understanding it of that, which is customary with any one, which he must do according to his nature and manners). We venture not to decide upon the genuineness of this addition. The matter of the words is perfectly apostolical, and experience uniformly confirms its truth. In believers the Holy Spirit works, and proves himself glorious; by themselves he is acknowledged and gloriously praised; but the man of this world must scorn, hate and blaspheme him, wherever he comes into contact

<sup>a</sup> Ostendit ergo Petrus, hoc nihil obesse piorum infelicitati, si quid ignominiae propter Christi nomen sustineant: quia integram nihilominus gloriae possessionem retineant coram Deo, dum in illis habitat Spiritus qui gloriam secum perpetuam conjunctam habet.

with him as acting in them. Even though this sentence were a gloss, it would still deserve regard, *in so far as* it brings clearly and powerfully out the sense of the preceding context.

V. 15. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλοτριοεπίσκοπος. 16. εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τοῦτω. 17. ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα, ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; 18. καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται; 19. ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίαις.

Upon the connection between ver. 15 with 14, see above on ver. 14. After ὡς follow two unconnected examples, then the general idea of *evil-doer* (ch. ii. 12, 14; iii. 16, comp. 17), to which the Apostle then subjoins a quality deserving of punishment, which does not so properly belong to κακοποιία (Bengel), and which, on that account, he adds afterwards, and with ἢ ὡς. Hence there is not the smallest reason for departing from the etymological sense of the words (the Lat., Vulg. and Est: alienorum appetitor). Ἀλλοτριοεπ. was correctly translated by Cyprian (l. IV. ep. 6): alienas curas agens. This passion, which, as Hottinger well remarks, is particularly apt to insinuate itself into new religious parties, is designated by Plato (de Rep. l. IV. s. Clericus on this verse of Peter) as ἀλλοτριοπραγμοσύνη (comp. Cic. de Off. l. I. c. 34, Horat. Serm. III. Sat. 2, 19),

and by Paul through περιεργάζεσθαι, 1 Tim. v. 13. 1 Thess. iii. 11; comp. also there ver. 12; 1 Thess. iv. 11; 1 Tim. v. 13; Suicer, Thes. II. p. 670, sq. To think with Lardner and Hammond of the political partizanship of the Jews, is almost ludicrous.—To suffer for one's own faults is no honour (ch. ii. 20); for the sake of Christ, is no shame, ver. 16, comp. 14, ch. iii. 14. Of this, therefore, one must not be ashamed but glory in it. But to behave one's self under it creditably, not for one's own, but for God's glory, is still better than to glory in persecution. Hence the Apostle makes the opposite: δοξάζετω δὲ τὸν Θεόν. comp. Ps. lxxix. 12, s., and Bengel in lo. The name Χριστιανός arose first at Antioch, Acts xi. 26, (see Vol. I. p. 33). ὡς Χριστιανός, in this character (comp. Justin M. Apol. II. init.: "We hold that actions should be judged, that whosoever is convicted of misconduct may be punished, but not as a Christian."<sup>a</sup> Instead of the reading ἐν τῷ ὀνόματι τούτῳ we abide by the common one, both as the testimony of translations cannot here be properly allowed much weight, and as that reading may possibly have arisen from the remembrance of the expression in ver. 14: ἐν ὀνόματι Χριστοῦ, (see Hensler's explanation of this). ἐν τῷ μέρει τούτῳ primarily *in this part*, then generally, *in this respect* (as often, comp. 2 Cor. ix. 3, and Raphel. ex Polyb. in lo., Wetstein on Col. ii. 16. Here the general meaning does not suit, and we hence translate: *in this lot*,

<sup>a</sup> τὰς πράξεις κρίνεσθαι ἀξιούμεν, ἵνα ὁ ἐλεγχθεὶς ὡς ἄδικος κολάζεται, ἀλλὰ μὴ ὡς Χριστιανός.

*whereof he is partaker.* Such suffering is to be considered as a gift of grace, see above, ch. ii. 19. Phil. i. 29.

Verses 17 and 18 not only explain why the Apostle gave the preceding exhortations (Bolten, Hensler, Hott.), but also lay a ground for the exhortations themselves: "For this necessity," says he, "awaits the whole church of God, that it be not only subject to the common evils of men, but also in an eminent and peculiar way be chastened by the hand of God. Therefore must persecutions for Christ be borne with so much the more patient mind."<sup>a</sup> (Calvin). "Because the time now is, wherein chiefly the house of God must be judged through suffering, and therefore in suffering must keep itself as the house of God, must glorify God in suffering for the sake of Christ! Now is but the time of the *beginning* of judgment, and that beginning must be made upon the family of God (*ὄγκου τοῦ Θεοῦ*, s. 1 Tim. iii. 15). It shall overtake the unbelieving at a later period, but what shall then be *their* end, since they did not obediently receive the gracious message of God!" From this passage, it is manifest that the children of God endure the judgment which is now made to alight upon them; and so should they be stirred up to glorify God therein (with their heart, words and actions), and are now at the same time warned against apos-

<sup>a</sup> Nam haec, inquit, necessitas totam Dei ecclesiam manet, ut non tantum communibus hominum miseriis subiaceat, sed peculiariter et praecipue Dei manu castigetur. Tanto igitur aequiore animo ferendae sunt pro Christo persequutiones.

tacy from the faith, especially in ver. 18, (which is brought out in the best manner by Didymus). A complete and instructive parallel passage is in 1 Cor. xi. 31, s. : “ If we were to sift ourselves (*διεκρίνομεν*, comp. *δοκιμαζέτω δὲ ἑαυτὸν*, ver. 28), we should not be judged (*ἐκρινόμεθα*); but if we are judged, it is a correction from the Lord (*παιδεύομεθα ὑπὸ κυρίου*), so that we may not be adjudged to destruction with the world (*κατακριθῶμεν*). The judgment upon God’s children is therefore a *παιδεία*, (and hence the right doctrinal distinction of the penal justice of God is into just. vindicativa and paedagogica, as the latter is ruled entirely by grace, and is exercised toward those only who are not disobedient to the gospel; see Hollaz. p. ii. c. 2, qu. 19, obs. ii., and the same views extended, with proof passages, *Evang. K. Zeit. Bd. viii. p. 312, ss.*) From which this is apparent, that it is even now kept in readiness by having impended over them the *ποικίλων πειρασμῶν*, whose consolatory design Peter had declared in a former part of his epistle.—*τί τὸ τέλος* - - ; what shall their end be? They are at last judged on that day when the anger and *δικαιοκρισία* of God shall be manifested, Rom. ii. 5; 2 Thess. i. 6—9, and condemned, see above. Didymus says excellently: *Quid oportet sentire de impiis, quoniam per se judicati ad iudicium non resurgunt?* (because they, without having judged themselves, must arise up to judgment?) *Et de peccatoribus, qui in consilio justorum non resurgunt?* (T. i. 6.) The question is similar to that of Jesus, Luke xxiii. 31, and of God, Jer. xlix. 12.

V. 18 explains, strengthens and confirms, ver. 17, by a quotation from Prov. xi. 31, entirely according to the LXX., excepting *καί*, and *μόλις*, for which a variation of the LXX. has *μόγις*: both signify: “with enough of difficulty,” (Pott), literally: *with trouble*. It costs believers strenuous application to remain steadfast in their suffering trials, and to glorify God. *δίκαιος*, as Drusius remarks here, with reference to the judgment: whosoever is justified in the judgment. The *unbeliever* (v. 17,) is also *ἀσεβής*, impious, and *ἀμαρτωλός*.—*ποῦ φανεῖται*, “Where shall they show themselves,—i. e. how shall they vanish away!” (Hensler). See Luke xxiii. 31. To refer all this, with Wetstein and Hensler, to the destruction of Jerusalem, is a sad error. Wetstein himself quotes passages from the Rabbins, which contain this doctrine in its general import: “Punishments never come into the world, unless there are ungodly persons in it, but they begin first always with the righteous. — — When power is given to the destroyer, he observes no distinction between the righteous and the wicked, (except upon a special arrangement of God, as Ex. xii. 23; Ez. ix. 6, xviii.), nor only so, but he begins first at the righteous.”<sup>a</sup> And: “When God exercises judgment against the righteous, he is extolled and praised, (*δοξάζονται*, ver. 16): for if he does

<sup>a</sup> Poenae nunquam perveniunt in mundum, nisi impii in eo sint, verum non incipiunt, nisi a justis primum. — — Quando potentia datur perditori, nullam inter justos et impios differentiam observat, neque hoc tantum, sed a justis primum incipit.

this against them, how much more against the wicked?"<sup>a</sup> The reason for which Peter here so expressly mentions unbelievers, has been partly given already, on vers. 17 and 18, and partly also arises from the design, which the ancients enlarge upon, of preventing Christians from doubting God's justice in their sufferings. For were there no future reckoning, they should then be the most miserable of men, 1 Cor. xv. 19. The explanation of Œcum. and Theoph. agrees with that now given.

V. 19 forms the close of the whole exhortation, and particularly of ver. 16, with ὡστε (which also, in 1 Cor. xi. 33, refers back to an earlier part of the chapter). και is not without significance. Christians do not all suffer at all times; but they must all, those *also* who suffer, (s. Bengel), confidently commit themselves to God, and persevere in well-doing (ἀγαθ. in oppos. to ver. 15). The Apostle, after that he has held up before them the justice of God, leads them away to his fatherly love, for we cannot keep ourselves in the judgment; see ch. i. 5. αὐτῶν for ἐαυτῶν, and ἀγαθοποιῆα for the rare plural, make no change in the sense. The Apostle shows how Christians could help themselves when judged, while he calls them to confidence in God and good works. That is the principle, this the form of its manifestation. In this activity they must commit their souls into the hands of God, whom he names the *true Creator*, to him therefore, who, as he made us, also preserves us. To this goodness and truthfulness of God believers

<sup>a</sup> Quum Deus—judicium facit in justos, extollitur et laudatur: nam si in illis hoc facit, quanto magis in impiis?

are wont to apply, as in Ps. cxix. 73; cxxxix. 13—16; lxxxix. 48; ciii. 13, s., especially and in regard to the *second* creation, Ps. c. 3—5. For through sin has the original *spiritual* relation between creature and Creator been destroyed, and that only of government remains; so that it is only in so far as faith restores the former, that man can rejoice in this faithfulness of the Creator, as is here sufficiently shown by the distinction between those addressed, the οἶκος τοῦ Θεοῦ, who suffer after the will of God, (see on ch. iv. 2, 6), and the others, ver. 17, 18. The sense is the same as in 2 Pet. ii. 9, and especially in 1 Cor. x. 13.

#### CHAPTER V. 1—4.

V. 1. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός. 2. ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως \* κατὰ Θεὸν, μὴδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως. 3. μὴδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου. 4. καὶ φανερωθέντος τοῦ ἀσχιποιμένου κομιεῖσθε τὸν ἀμαρτάντινον τῆς δόξης στέφανον.

The Apostle now begins a new series of exhortations, which relate to external distinctions within the church. First, in regard to the elders. The common reading τοὺς may indeed be omitted, as it gives emphasis to the ἐν ὑμῖν (the elders who are among you); but this appears to form the opposite to (ἐγὼ) ὁ συμπρεσβύτερος (comp. Winer, Gr. p. 303),



and brings these words prominently out. We therefore prefer the not dissimilar reading of Lachmann :  $\sigma\delta\nu$ . The Apostle is situated elsewhere, nevertheless he is a  $\sigma\upsilon\mu\mu\pi\tau\eta$ . With this designation he puts himself on a footing with them, just as John, in his 2d and 3d epistles, in contradistinction to private persons, names himself  $\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ , in order to bring himself nearer to them ; but at the same time he will not leave unnoticed, in this exhortation, the higher dignity which makes obedience obligatory ; he mentions it, however, in the most delicate way, and one also in the highest degree suited to the object which all along fills his heart. He calls himself *a witness* ( $\mu\acute{\alpha}\rho\tau\upsilon\varsigma$ , comp. ch. i. 1, and 2 Pet. i. 16, ss., a necessary qualification for apostleship, s. Acts i. 21, s., comp. ii. 32, x. 39, clearer expressions of Peter, in which  $\mu\acute{\alpha}\rho\tau\upsilon\varsigma$  has the sense of *eye-witness*), and that more especially in regard to the sufferings of Christ, which he is here again always calling to remembrance, without ever forgetting the glory that followed, to which he now presently directs his eye ; without attributing to himself more in regard to it than to others, ( $\kappa\omicron\iota\nu$ . Upon the other, see on ch. i. 5, 7). The remembrance of Christ's sufferings he is led to notice, from the consideration of his members ; hence also the consolation ( $\kappa\alpha\iota$ , the *also* of recompense), which is contained in the expression of his eternal union, as well with Jesus as with those whom he here mentions.

$\pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ . זקנים, the presidents or leading men of a church, who are commonly chosen from the more elderly persons (comp. 2 Tim. iv. 16), hence both

significations coalesce in ver. 5. They are also called ἐπίσκοποι (see Œcum., Erasmus, Gerhard, loci, de Ministr. Eccl. 235, Neander, K. G. I. 284, s.), and their work is described by ποιμαίνειν, ἐπισκοπεῖν, ver. 2, care for the salvation of the soul, which at a very early period was separated from the care of pecuniary matters in the church, and more especially belonged to the presbyters (Acts vi. 1—6. Clemens Alex. Strom. i. vii. p. 297). The exhortation reminds one very much of John xxi. 15, ss. The ποιμνιον belongs to God or Christ, see above on ch. ii. 25, and particularly Acts xx. 28.—ἐν ὑμῶν as in v. 1, *among you*, but at the same time with especial reference to those who had the management, so that it insinuates: which is committed to *you*, (comp. iv. 15). The exposition of Erasmus: quantum in vobis est, is false. How they must devote themselves, is more closely described in three separate declarations, to each of which there is a negative as well as a positive part: requiring the oversight to be taken, 1. μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως, which the Greek expositors, as it appears, and Corn. a Lapide, refer to the church, but improperly, s. 3), i. e. not out of any constraint, but from voluntary impulse, (see the parallel passage from Polyb., Thucyd., and Philo, in Wolff and Grotius); therefore also not, as Hottinger too narrowly explains it, merely for the sake of the office, but freely, just as God wishes it to be done, (if κατὰ Θεὸν be not a mere gloss, comp. ch. iv. 6); for as Clemens Alex. says: “He is a presbyter indeed of the church and a true minister of the counsel of God, if he does and teaches the things of the Lord; not ordained by

men nor accounted righteous because he is a presbyter, but because righteous, admitted to a place in the presbytery;"<sup>a</sup> 2. μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως, not in such a manner, that the free determination shall proceed from the love of gain, but with desire and inclination, "from a ready mind," Luther, Expos. comp. Hensler); 3. μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ κ. τ. λ., a description of the way in which the oversight must be conducted: Not as lords—not demeaning yourselves as if ye considered yourselves lords; a command which the nature of the pastoral relation renders very necessary, and the violation of which has been so signally avenged through the whole history of the church, that one cannot but wish it were more seriously laid to heart, than it has ever yet been. In κατακυριεύω the papists find, though they are not supported by the Lat. and Est, the signification, of *abusing the dominion*, (so also Calvin and Pott), but contrary to New Testament usage. It is of the same meaning with κυριεύειν, comp. Matth. xx. 25 with Luke xxii. 25; the same is declared by Paul, and in a particular important respect in 2 Cor. i. 24. So did Bernard of Clairvaux write to Pope Eugene: Nec tibi dare Petrus potuit, quod non habuit; quod habuit, hoc dedit; *sollicitudinem super ecclesiam*. Numquid dominatum? audi ipsum: Non dominantes, inquit, cleris, etc. (ep. 237). Comp. Origen in Esa. hom. 6; Jerome ep. ad Nepotian.

<sup>a</sup> οὗτος πρεσβύτερός ἐστι τῶ ὄντι τῆς ἐκκλησίας καὶ διάκονος ἀληθῆς τοῦ Θεοῦ βουλήσειας, ἐὰν ποιῇ καὶ διδασκῇ τὰ τοῦ κυρίου· οὐχ ὑπ' ἀνθρώπων χειροτονηθεὶς, οὐδ' ὅτι πρεσβύτερος, δίκαιος νομιζόμενος, ἀλλ' ὅτι δίκαιος, ἐν πρεσβυτερίῳ καταλεγόμενος, (Strom. VI. p. 283)

The latter as well as Œcumenius (*ἱερὸν σύστημα*, an expression, however, applicable to the whole church), Salmero, Cornelius à Lapede and others, understand *κληροί* of the spirituality according to the language then in use, an opinion that needs no refutation. But from Cyril (in Es. l. I. Orat. 3), Bede, Erasmus, Cajetan, Vatable and Est, it receives its proper signification: the flock (as Peter himself presently expresses it) which was committed to any one. We are not in this, however, to refer with Beza, Grotius and others to the LXX., which designates the Israelites the *κληροί* (*הַלְוִיָּהוּ*) of God, and with the reformers expound: the property of God (committed to you), as the original signification, and that also, which prevails in the New Testament, *lot, share*, suffices: *portio ecclesiae, quae presbytero pascenda obtigit* (Bengel). That it is said of the new converts in Acts xvii. 4: *προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ* (as *προσετέθησαν*, Acts ii. 41, comp. 1 Cor. ix. 19, s., above ch. iii. 1), by which it is not meant that they were the property of Paul and Silas, but only that they were won by them. So speaks also Theophanes (homil. 12) to his hearers: *ὁ κληροί ἐμὸς* (see Suicer, t. II. p. 111, comp. Bengel on Chrysost. de Sacerd., p. 504). The exposition of Dodwell and others by “church-goods” (Wolf), which Hammond combines with his own in the word “province,” needs only to be mentioned.—*ἀλλὰ τύποι γινόμενοι τοῦ ποιμανίου*, as Paul enjoins upon Timothy and Titus (1 Tim. iv. 12. Tit. ii. 7), and as he himself was according to Phil. iii. 17, and 2 Thess. iii. 9, which latter passage is to be compared upon the

whole subject. So the council assembled in Antioch, against Paul of Samosata, writes in Euseb. h. e. VII. 30: "But we know, beloved, that the bishop and the whole priesthood ought to be an example to the multitude in all good works."<sup>a</sup>—*ποίμνιον* the designation of the church, which calls to mind its weakness and need of help (as in Luke xii. 32), and its internal relation to God (v. 2), consequently also the obligation of the teacher, who is bound to feed it (ver. 2, and Acts xx. 28, sq.), as also the twofold relation to Christ, of which mention is presently made.—*καὶ φανερωθέντος* (for which see on ver. 5 and ver. 7), *τοῦ ἀρχιποίμενος*, see on ch. ii. 25; *ἀρχιποίμην* expresses the supremacy of Christ, and points to the account which the inferior shepherds must give to him, comp. Col. iv. i. Upon *κομιεῖσθε*, see above, Vol. I. p. 150, *ἀμαρζάντινον* = *ἀμάραντον*, ch. i. 4, even though it should here have the meaning: *of amaranth*, which Beza, Stephanus, Grotius, Hottinger and Stolz maintain it to possess; see also for *στέφανος* on ch. i. ver. 4, 5.—Upon the connection of ver. 4 with 3, Œcum. and Theoph. say, that *καὶ* stands as an *αιτιολογικὸς σύνδεσμος*, for *ἵνα*, or more exactly in the sense of, *and then also*, comp. ver. 1.

## CHAPTER V. 5.

V. 5. Ὁμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες

<sup>a</sup> Ἐπιστάμεθα δὲ, ἀγαπητοὶ, ὅτι τὸν ἐπίσκοπον καὶ τὸ ἱερατικὸν ἅπαν παράδειγμα εἶναι δεῖ τῷ πλήθει πάντων καλῶν ἔργων.

δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσαθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

ὁμοίως, as in ch. iii. 7, νεώτεροι is considered by Bede, Est, Clericus, Hornejus, Bolten and Benson, as forming a contrast to the persons addressed in ver. 1, as therefore denoting the members of the church at large, which affords a very good sense, see Heb. xiii. 17; Calvin conceives there is a transition to an admonition of a general kind, and understands it of the younger members; so also Luther, Calov., Wolf, Morus, Pott, Hensler, Hottinger. But both were very well combined together by Beza, who supports himself for the first signification upon the authority of the Syriac, which has *your elders*: Non facile juvenes ad ecclesiasticas illas functiones deligebantur. Hence the word *young* possesses, in the Christian usage of various languages, the sense of *lay*, (see Bolten). So Flacius, Grotius, Bengel; see on ver. 1. But to prevent any abuse of this precept on the part of those who bear rule, Peter immediately subjoins the general command to be lowly with δὲ. For that superiority on the one hand, and subjection on the other, is only for the use and advantage of the church, and does not interfere with that brotherhood, according to which every one must obligingly subordinate himself to others, which does not depend upon the office, but is a consequence and accompaniment (ὑποτασ. as participle) of ταπεινοφροσύνη. The latter is the old *low mindedness*, see Matth. xxiii. 6—12; xx. 25—28. Phil. ii. 3, comp. ch. iii. 8.—ἐγκομβ. may

be explained according to the etymology from κόμβος, *knot*, with Erasmus, Vatable, Est, by *tying hard* (see above, ch. i. 13), and rendered with Luther: hold fast by your humility. Or without going so far back in the derivation, but taking it from ἐγκόμβωμα, a sort of light garment (originally synonymous with δεσμὸς, Hammond); then is the exhortation quite general: *put on lowliness of mind*, as ἐνδύεσθαι in Paul (Œcum. Theoph. Pott, Hensler, Hottinger); or we may take ἐγκόμβωμα for a *preaching-garment*, and expound: *adorn yourselves with lowliness of mind*, (Calvin, Beza, Flacius, Gataker, Er. Schmid, Calov, Bolten), but without proper support, as in Isa. iii. 20, it is used by Aquila of a girdle; or, finally, we may take it for a slave-dress, founding upon the remark of Pollux, Onom. l. iv. c. 18: τῆ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματίδιον τὶ πρόκειται λευκὸν, ὃ ἐγκόμβωμα λέγεται ἢ ἐπίρρημα, and then consider the expression as characteristic of the humility exhorted to, (Grotius, Heinsius, Hornejus). If we are doubtful with what reference Peter makes choice of such expressions, particularly in ch. i. 13; iv. 1, we can hardly doubt, that the ἄπαξ λεγ. here enters into the meaning. It recalls to mind a garment, which *inferior* people were accustomed to *gird upon* the others, both which ideas are here properly retained by Bengel. The Christian must always come forth as little, on all sides closely girt about with humility,—primarily as Christ, hence also, in so far as he carries on every thing as Christ, and in nothing seeks his own glory.

ὁ Θεὸς ὑπερηράνοις ἀντιπ. κ. τ. λ. literally from Prov. iii. 34, (as in Jas. iv. 6. See vol. i. p. 10, s.): Κύ-

ριος κ. τ. λ. comp. Prov. xxix. 23; Job xxii. 29, s. Haughtiness toward men always rests upon haughtiness toward God, as *true* lowliness of mind toward men can only arise from an acquaintance with sin and grace. Therefore God withstands those, who exalt themselves, (Hebr.: he scorneth the scorers), but he giveth grace to the lowly—which alone can raise them up. For the first part of this truth (comp. Prov. xvi. 5, etc.) the history of the world affords too plain a testimony for even heathens to overlook it. Compare for ex. the passage from Hesiod in vol. ii. p. 102; Xenophon, exp. c. l. vi. p. 422: ὁ θεὸς τοὺς μεγαληγορήσαντας ταπεινῶσαι βούλεται. Achilles Tatius v. p. 305: μισεῖ ὁ θεὸς τοὺς ἀλαζόνας. Sophocles Ajax v. 127—134, and Antig. v. 127, sq.:

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους  
Ἵπερχθαίρει κ. τ. λ.<sup>a</sup>

But this jealousy of God was made to obscure his holiness, and represented as selfish; so in particular by the historian: “God delights to level all that is distinguished, for he permits none but himself to be elated,” and again, still more strongly, “God having tasted that eternity is sweet, is found extremely prone to envy,”<sup>b</sup> (Herod. vii. 10, 46). Nay, there arose a bitter rage against the unknown power, which

<sup>a</sup> For Jupiter is beyond measure enraged at those, who speak swelling words of vanity.

<sup>b</sup> φιλείει ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν—οὐ γὰρ ἔα φρονεῖν ἄλλῶν μέγα ὁ θεὸς ἢ ἑωυτὸν.—ὁ δὲ θεὸς, γλυκὺν γεύσας τὸν αἰῶνα, φθονερός ἐν αὐτῷ εὐρίσκειται ἰών.



destroyed the works of men, of which they were the proudest.

Servat multos fortuna nocentes,  
Et tantum miseris irasci numina possunt.

(Lucan iii. 468). How different the language of the Apostle!

## CHAPTER V. 6—9.

V. 6. Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. 7. πᾶσαν τὴν μέγιστον ὑμῶν ἐπιβροῦσαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

We now divide differently from what we did in the introduction, and, as we trust, more correctly, while we make the sixth verse the commencement of a new section, the reiterated admonition in regard to the whole of our life of humiliation upon earth, primarily grounded upon the recommendation which was given in ver. 5, and made general toward the close, so that οὖν infers a further conclusion. This conclusion, derived from a passage in the Old Testament, is so natural, that we need not be surprised at finding the same in James, although in other words: ὑποτάγητε οὖν τῷ Θεῷ (Jas. iv. 7.) But that James, in ver. 10, repeats this exhortation in the words: ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώσει ὑμᾶς, cannot well be taken as proof of any relationship between this epistle and it, as the sentiment is both a consequence flowing from that passage, and was twice uttered by Christ in the same words, which are used by both Apostles, (Luke xiv. 11; xviii. 14). It is of more weight, that

Peter in ver. 9, lights upon the same thought, which is immediately added by James : ἀντίστητε τῷ διαβίλῳ. And this, together with the other coincidences, renders it probable, that the exhortation of James had made a deep impression upon the mind of Peter, and is here re-inforced by him, as a human reminiscence,—a supposition which we have already made in the introduction p. 9, but without particular investigation, and which can only then appear to oppose the highest theory of inspiration, when this is considered abstractly, that is, as in itself opposed to its fundamental idea, and its historical manifestation.

The exhortation itself refers, first of all, to the state of mind that should be preserved during the whole of this life of trouble and persecution, and then more particularly to times of peculiar suffering ; but to those readers who had just suffered from persecution, the latter reference must naturally have first impressed itself upon them. To make it refer, however, to sufferings alone, as is done by Hensler, is quite arbitrary, since ὑψώση forms the opposite, not to suffering, but to ταπεινώθητε. The hand of God is mighty, and shows itself to be so, both by withstanding the proud, correcting and humbling them through sufferings, (v. 5, ch. iv. 17,) and by giving grace to the poor, delivering them, and raising them on high, (v. 5, ch. iv. 18 s. comp. on ch. iii. 17.) To be humbled under it means, to consider its actions as always right and gracious, to receive from it every thing without murmur or disdain, in a word, to sanctify the Lord, (ch. iii. 15.) A variation subjoins to καὶ τῷ an explanatory addition, ἐπισκοπήσῃ· unnecessarily, for καὶ τοῦ

properly signifies, a fit and convenient season, (Est.) = *καιροῖς ἰδίοις*, (1 Tim. vi. 15,) *καιρῶν δεκτῶν*, (2 Cor. vi. 2:) whether here or hereafter, certainly at a seasonable time.

*παῖσαν τὴν μέριμναν κ. τ. λ.* an exhortation according to Ps. lv. 22: *ἐπιρροῖψον ἐπὶ κύριον τὴν μέριμνά σου, καὶ αὐτός σε διαθρέψει*, only strengthened and made general. Taken in connection with v. 6, it points out a particular advantage to be derived from submission to the hand of God, namely, confidence upon his goodness. Care is like a burden, which confidence in God removes from us, by its giving up the matter to him, (comp. ii. 23.) So also Ps. xxii. 8; xxxvii. 5; Matth. vi. 25—34. Phil. iv. 6.<sup>a</sup> How little this Christian carelessness arises from spiritual apathy and indolence; nay, how incompatible it is therewith, since it presupposes an opposite state of mind, is clear from the admonition of the Apostle, which is immediately subjoined, although it be not so closely connected with what precedes, as we once apprehended, with Bengel.

V. 8. *Νήψατε, γρηγορήσατε.* Ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ, ζητῶν τίνα καταπίη. 9. ὧ ἀντίστητε, στερεοὶ τῇ πίστει, εἰδότες, τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

For the two first words, see on ch. iv. 7; i. 13. The following sentence, even, if with the later editions, we omit ὅτι, affords a ground for the admoni-

<sup>a</sup> M. Anton, iv. 31: Θεοῖς μὲν ἐπιτετροφῶς τὰ σεαυτοῦ πάντα ἐξ ὅλης τῆς ψυχῆς.

tions in connection with one still more special, (v. 9.) But the broken manner of expression agrees well to the conclusion of an epistle, in which the Apostle has nothing new to mention, and which he will yet hardly close.

ὡς λέων ὠρυόμενος belongs to περιπατεῖ κ. τ. λ., as a description of such a prowling about as is accompanied with mischievous designs, and lying in wait to get them accomplished; ὠρυόμενος expresses the thirst for prey, and at the same time fearfulness for the enemy, because the lion, when his hunger is so strong as to send him forth in quest of prey, gives notice of his approach by a growl, which drives the beasts out of their lurking-places, (comp. Ambros. hexaëm. l. vi. c. 3.) περιπατεῖ, ζῆτων, agree exactly together, so that the comparison with the lion refers to both,—καταπίνω, of greedy drinking, gulping down, (Matth. xxiii. 24,) then of devouring in general. So Apollod. bibl. l. i. 1; Plato, Euthyphr. 6, of Saturn, who devoured his offspring, (s. Zeune, ad Viger. p. 113, Bergler, ad Alciph. p. 86.) Upon ὁ ἀντίδικος ὑμῶν διάβολος, Hottinger says: "There are some who wish by this to have understood, not the impure spirit, whom the Scriptures call by the name of Satan, but such men merely as calumniated and opposed Christianity. Whose timid prudence is deservedly reproved by Semler. For that the early Christians received these and similar things from the ancient mythology of the Jews, is too certain to be regarded even as doubtful."<sup>a</sup> Besides, reason teaches,

<sup>a</sup> Sunt, qui non impurum ingenium, quem Σατανᾶν nomine

that we must interpret this historically, that is, must not reckon it among the doctrines of religion. (So that, by this accommodation, one learns what is meant in the theology of rationalism by historical *interpretations*: the rational criticism, and consequent rejection of doctrines historically certain.) Hensler understands it of railing opposers, and holds this translation to be the only one which the words can properly bear (!), and thinks that the Apostle would have expressed himself more clearly, if he had had in view a temptation to become impatient under suffering, or entirely to renounce Christianity. But if there were a sense darkly expressed, it would certainly be this: Conduct yourselves so, that your calumniators might cast up as little as possible against you, and not persecute you with an appearance of right. (So also Bolten.)

The devil is named the adversary of the faithful, and in Matth. xiii. 39, simply  $\acute{o} \acute{\epsilon}\gamma\theta\acute{\iota}\delta\acute{\iota}\varsigma$ , (comp. John viii. 44; Rev. xii. 10.) Unbelievers are his property (ib.) and his instruments; in short, he is the prince of this world (Eph. ii. 2; 2 Cor. iv. 4; xi. 14, s.; John xii. 31; xiv. 30; Acts xxvi. 18; 2 Thess. ii. 9; 1 John iii. 9), who counteracts the gospel and the labours of its adherents (John xiii. 2, 26; 1 Thess. ii. 18), and, as he cannot now exercise upon them a

adpellativo libri sacri vocant, sed homines calumniatores et rei Christianæ inimicos intelligi volunt. Quorum meticulosam prudentiam merito reprehendit Semlerus. Nempe hæc et similia e mythologia Judæorum antiquissima primorum temporum Christianos adsumsisse certius est, quam ut locus dubitationi relinquatur.

destructive influence, (2 Tim. ii. 26), endeavours to shake their constancy, and move them from the faith (hence named *ὁ περιεράζων*, Matth. iv. 3; 1 Thess. iii. 5; Acts v. 3; Luke viii. 12), as he did to Peter himself (Luke xxii. 31, s.), but who must be withstood by steadfastness in faith and love, by watchfulness and continued prayer, and the holy dread of awakening sinful desires, (2 Cor. ii. 8, 11; 1 John v. 18; 1 Cor. vii. 5; and especially Eph. vi. 11, s., 16, s.), which cause him to flee before them, (Jas. iv. 7.)—From these passages, it is manifest, in the general, 1. That Satan has power over all men, not without blame on their part, but through means of the general sinfulness; 2. That believers, however, are exempted from this power, yet not so as to be free from his temptations,—but, 3. That he can tempt them through means of their natural sinfulness, (1 Cor. vii. 5), while still, 4. In the strength of faith they are able, sometimes, to maintain themselves in such freedom from natural desires, that he cannot come nigh to them (1 John v. 18), and if not, at least to rescue themselves from his influence (2 Tim. ii. 26.)

The assertion of modern theology, that the bible “ expressly teaches, that his power over Christians *and* all the virtuous has *entirely* ceased,”<sup>a</sup> needs, therefore, important limitations, if it depends for support upon those declarations which represent this relation on the anthropological, the moral side, and in this representation agree in the manner now stated.

<sup>a</sup> Bretschneider, Dogm. § 108, etc.

How those passages, which express the victory over Satan as a part of Christ's saving work, agree with this, it is not difficult to understand, though not to be demonstrated here; but in regard to the demonology itself, we must consider the matter more narrowly. To Satan is here ascribed a walking about (comp. Job i. 7; hence also the Jewish doctrine, *Aboth R. Nathan*, c. 36); according to Eph. ii. 2, (see *Koppe in lo.*); vi. 12, he reigns with his spirits in the air, the heavenly region. Besides a locality, (see on ch. iii. 19; *Gennad. Massil. de dogm. Eccl.* c. XI. sq.; *Ammon*; *The unchangeable Oneness of the Ev. Church*, I. p. 103), there is also attributed to him a self-directing, locomotive power, and that free from the burdensome conditions of earthly motion, since the atmosphere is named as pre-eminently his element. But there are some passages which seem to stand in opposition to this, representing the evil spirits as already imprisoned, 2 Pet. ii. 4; Jude 6; comp. Luke viii. 31. (*Rev. xx. 2*, s. was formerly referred to the same class, but by a chronological error.) The passage, however, in 2 Pet. ii. 4, teaches the doctrine, that the binding of the evil angels was not first done by Christ, and consequently that the relation of these spirits to man has not been physically changed through redemption, excepting only in so far as Christ's spiritual supremacy in heaven and in believers raises up a barrier against his machinations. Then Luke viii. 31, shows, that the abyss is the proper abode and place of punishment for demons, without meaning, however, that they are thereby prevented from appearing upon earth.

(Matth. xii. 43 might be explained not necessarily of a dwelling in waste places, since it may be understood perhaps as tropically, as ver. 44.) But the bands with which they are held are called sometimes: *αἰῶνιοι* (eternal), at other times: *σειραὶ ζόφου*, by means of which they are kept under *ζόφου*. Putting these things together, it is manifest, that the demons are not at all physically bound under the earth (see Cornelius à Lape and Gerhard on the passages), but only banished into darkness, which reigns also upon the earth, and particularly in the dense, obscure atmosphere (*ἀήρ*). And then the opinion of Grotius, that the evil angels are imprisoned in the firmament, is so far correct, only that *the abyss* is to be considered as their proper dwelling-place, as being that into which God thrust down (*ταρταρώσας*) the fallen angels, and which we cannot but regard as under the earth (hence in Phil. ii. 10, *καταχθόνιοι* may be understood of the evil angels, along with those who have died in unbelief,) but which is to be locked up for the first time at some *future period*, while in the meantime Satan still has power to deceive the nations, (Rev. xx. 3.) However, it must be admitted, that all this view concerning the subterranean abode of the angels, may, with Grotius, be denied, since neither the expression *ζόφος* nor *ταρταρώσας* can be said to prove this, while the future incarceration of Satan in the abyss can be regarded as a banishment into a new place of torture; and accordingly, also, Luke viii. 31, may be understood of the fear of demons, that Christ had even then the design of shutting them up therein. In Phil. ii. 10,



καταχθόνιοι would then denote only the unbelieving dead.

στερεοὶ τῇ πίστει. To the command, to resist the tempter, Peter adds two clauses, the first describing how this could be done: while ye are established in the faith = στερεοῦμενοι τῇ πίστει, (Acts xvi. 5, when this is said of the internal strengthening of the church, in plain distinction from the external, through enlargement; comp. Col. ii. 5), or ἐστηριγμένοι ἐν τῇ ἀληθείᾳ, (2 Pet. i. 12.) The dative marks, that to which the predicate is to be referred, (Winer. Gr. p. 174, s.) as in ὑγιαίνοντες τῇ πίστει = ἐν τῇ πίστει (Tit. ii. 2, comp. i. 13.) πίστει is, therefore, not to be understood with Pott, Hensler; Hottinger, of Christianity, (objectively), nor is it to be explained with Beza and Hensler: fast through the faith; but to be taken subjectively: firma fide, (Grotius; so the Syriac, Lat. Luther, Flacius, Est, Stolz), although certainly this faith is one thing with Christianity itself. Perfect confidence in God, Peter had just before desired for his readers, v. 7, and immediately afterwards he promises them fortification, in v. 10, Bengel refers τῇ πίστει to the word; but as the kind of resistance is not marked by an adverb, but only indirectly by mentioning the condition, which they who resist, must preserve (στερεοὶ), so is it to be held, that the Apostle does not stop there, but presently goes on to describe this more fully, without which no opposition can be maintained against the devil, (comp. Matth. xvii. 17, 20, Jas. i. 6. ss.) Erga diffidentes robur habet, erga fideles imbellis est (Bullinger).

To this, Peter now adds a particular thought,

which must accompany and lighten this conflict: εἰδότες—ἐπιτελεῖσθαι. Heavy trials one is always inclined to consider as uncommon, as without example, and thereby to aggravate them. On the other hand, the consciousness, that others suffer the same, has a natural power to ease our sorrow and discouragement. But does the Apostle mean to stir up this, at best, very impure feeling, as an assistance to us in the conflict with such temptations? It could not, surely, be a consolation to Christians, that their brethren suffered! (*Misera est illa quidem consolatio—sed tamen necessaria etc.* Cic. ad Jam. vi. 2.) It is not so positively, but only in so far as they thereby perceive, that their sufferings are not peculiar, not insupportable, and so far, therefore, this ought to preserve them from pusillanimity and discontent,—or also perhaps from that high-mindedness, which boasts of particular assaults, (see Beza, Benson, Hensler.) So that the sense is the same as in 1 Cor. x. 13, only more decidedly expressed.—τὰ αὐτὰ τῶν παθημάτων, the same kind of sufferings ἐπιτελεῖσθαι, is commonly taken for fieri, accedere (the Lat. Raphael, Wolf, Bolton, Hensler, Stolz), or emphatically for perfici, compleri, sc. sicut a Deo decretum, (Calov, Calvin, Benson;) Beza expounds better: iisdem sustinendis obnoxios esse fratres, (similarly Grotius, still better Vater.) It is to be discharged (of taxes, debts, than in various figurative respects, see Riemer and Wahl;) and ἀδελφ. (see on ch. ii. 17), is the dative with the passive, (Winer, Gr. p. 178. So Peter not only says: your brethren suffer the same; but also they suffer as in duty bound; it is a general Christian

obligation, and ye must imitate them in discharging it.—“ The words, ἐν κόσμῳ (Hottinger thinks) interpreters almost overlook, rendering them simply, *in the world*, as if there were others out of the world.” But this is certainly the case, as Christians have brethren in heaven; comp. the manner of expression in John ix. 5: ὅταν (so long) ἐν τῷ κόσμῳ ᾧ, hence Hensler improperly pleads the *usus loquendi* against this explanation. Besides, Calvin already mentions this exposition, and the other which Hottinger brings forward, according to which ἐν τῷ κόσμῳ, as a designation for the unbelieving world, indicates at the same time the ground of the sufferings. The two, however, easily run together: the world is unbelieving, and whosoever belongs to the ἀδελφότης suffers, so long as he is in the world, hence for the very reason, that he is in it.

## CHAPTER V. 10, 11.

V. 10. Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς καταρτίσει ὑμᾶς, στηρίξει, σθενώσει, θεμελιώσει. 11. Αὐτῷ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

For v. 10, we take Knapp's text, from which the other readings can very easily be explained, These are:

ὁ καλέσας ἡμᾶς - - καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι, (lect. rect.)

ὁ καλέσας ὑμᾶς - - καταρτίσει, στηρίξει, σθενώσει.

The change from ἡμᾶς to ὑμᾶς has much in its favour, and the avoiding of it may easily be ascribed to the copyists, as also the change of the indicative into the optative, and the omission of the fourth synonym.—The Apostle closes the exhortation with a promise, which at the same time expresses his best wish.

Χάρις is here not the property of grace, but the benefaction or gift of grace, as in ch. iii. 7, which is rendered clear by πάσης. The expression is, therefore, not to be compared with that of Paul: ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης, although in both the genitive is similarly used, as indicating logical dependence, according to which God cannot be thought of, without that being comprehended in him, (see for ex. 1 Cor. xiv. 33.) So τὸ Πνεῦμα τῆς χάριτος, (Heb. x. 29, comp. above ch. iv. 14), signifies the Spirit, who cannot be thought of apart from grace, therefore he, whose presence is always a proof of grace, who is given of grace, and is a witness of grace. Ὁ Θεὸς πάσης χάριτος is God, viewed as inseparably connected with *everything*, which is signified by grace, without whom no grace exists, to whom *all* grace is to be referred = ἐξ οὗ πᾶσα χάρις (comp. Jas. i. 17. 1 Cor. xii. 6, Heb. iii. 4. 2 Cor. v. 18, above ch. iv. 10.) The expression, therefore, is fully equal to that of Rom. xv. 5: ὁ δὲ Θεὸς - - τῆς παρακλήσεως, τῆς εἰρήνης, and especially of 2 Cor. i. 3: πάσης παρακλήσεως, (the God, who *alone* can console, and is able to impart *all* consolation; comp. there also ὁ πατὴρ τῶν οἰκτιρισμῶν.) The exposition—in the highest degree gracious—is consequently imperfect.

ὁ καλέσας ἡμᾶς. By this act, God manifests to us his gracious disposition, and we acknowledge him as the being who will give to us all grace, from whom also we have every thing farther to expect. See above, Vol. i. p. 67, and on ch. i. 15. εἰς—δόξαν, see on ch. i. 7, and ch. iv. 13. Comp. 1 Tim. vi. 22. 1 Cor. i. 9. ἐν Χριστῷ Ἰ. As the purpose of election, which precedes our effectual calling, is formed only from regard to the merit of Christ, and as the glory to which we are called, is properly the glory of Christ, so also the calling is done only in him, that is, in his power and for his sake = ἐν χάριτι Χριστοῦ, Gal. i. 6, (where, even if Χριστοῦ is taken as the subject, his grace is represented as the condition and cause of our calling.) Theoph. and Œcum.: “As at the commencement of his epistle he said, that God had mercy upon us through the Son, so now, when drawing it to a close, he teaches, that the same Father hath called us through the Son. For the great scope of the Apostles was, to declare the mystery (of salvation), although they do it with a constant regard to its practical bearing.”<sup>a</sup> But, to connect the words with those which follow, is not suitable; “then would the ἐν Χριστῷ Ἰ. have stood in another place, or perhaps another expression would have been chosen,” (Hensler). Just as little can the ὀλίγον παθόντας be referred to the following ὑμᾶς, as nearly all the expositors do, who were misled by the difficulty which the aorist occasioned, or treat this as a prelent,

<sup>a</sup> Καὶ ἀρχόμενος τῆς ἐπιστολῆς τὸν πατέρα ἔλεγε διὰ τοῦ υἱοῦ ἐλεῆσαι ἡμᾶς, καὶ νῦν τελειῶν τὸν αὐτὸν πατέρα καλέσαι διὰ τοῦ υἱοῦ διδάσκει. τοῦτο γὰρ αὐτοῖς σκοπὸς, τὸ μυστήριον κηρύξαι, εἰ καὶ μετὰ παραινήσεως τοῦτο ποιῶσιν.

(Luther, Bolten). For how could the Apostle say : God will stablish you, after that your short suffering is past ; since the end of the suffering was not fixed, nor at all to be expected before death ? Besides, this position of the words would be unnatural, as Hensler remarks. We, therefore, refer it (with Hensler, Stolz, Winer, Gr. p. 117, and even Woken, see Wolf) to ἡμᾶς : who has called us to eternal glory, which shall naturally appear, after we have suffered a little, or, this being presupposed, that we first suffer a little. Comp. Rom. viii. 18. (Upon ὀλίγον, see on ch. i. 6. Vol. i. p. 122. Hic tria aptissime conjunguntur, nempe vocatio, gloria, ad quam vocamur, et via gloriae, (Flacius). As a fourth, the ground of the calling is mentioned : the grace of God in Christ.

αὐτὸς, emphatic, as in ch. ii. 24. Comp. Phil. i. 6, where the promise in like manner connects together our present and future life. Upon the succession of synonyms, see Vol. i. p. 138. καταρτίσει is the general, *to make fully able, thoroughly to prepare*. So Heb. xiii. 21 : (ὁ δὲ Θεὸς) καταρτίσαι ὑμᾶς. στηρίζει is more special, primarily *to support*, then generally *to make firm, to fasten*, 2 Pet. i. 12, (comp. iii. 17). Jas. v. 8, and Luke xxii. 32 ; comp. above v. 9. On the other hand, σθενώσει, denotes *an internal strengthening, to empower* (an ἀπαξ λεγ.) and δεμελιώσει is, *to ground, therefore, by sinking deeply into the ground, to make fast and strong*, (comp. Mat. vii. 25) ; so Eph. iii. 18 : ἐν ἀγάπῃ ἐρρῖζωμένοι καὶ τεθελιωμένοι, ἵνα ἐξισχύσητε κ. τ. λ., Col. i. 23 : εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς

ἐλπίδος τοῦ εὐαγγελίου, where the consequence of this grounding is mentioned, and Col. iii. 7, where it is put by itself: ἐξζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ (Χριστῷ) καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, comp. above, ch. ii. 4, s. This is the fundamental idea, which Peter rhetorically places at the end. Bengel correctly: "He shall *perfect* (that no defect may remain in you), he shall *stablish* (that ye may be guilty of no backsliding), he shall *strengthen* (that ye may overcome every adverse power), he shall *ground you*.—An address worthy of Peter. He confirms his brethren, (Luke xxii. 31.)"<sup>a</sup> In support of the whole text, he also remarks, that the subsequent doxology agrees rather to the indicative, than the optative; coll. 1 Tim. i. 17. 2 Tim. iv. 18.

The doxology expresses, adoring gratitude for this promised grace. It is God alone who can do this, and he will do it; his glorious power strengthens us with all might, to continue in every thing patient and joyful, (Col. i. 11); to him belongs the glory and the dominion for ever. See ch. iv. 11. ἀμήν here again closes the doxology, which in its connection with the promise is so full of consolation, as the doxology is properly the close of the epistle.

<sup>a</sup> *Perficiet* (ne remaneat in vobis defectus), *stabiliet* (ne quid vos labefacet), *roborabit*, (ut superetis vim omnem adversam), *fundabit*.—Digna Petro oratio. Confirmat suos fratres.

## CHAPTER V. 12—14.

12. Διὰ Σιλουανοῦ ὑμῶν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγγραφα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν Θεοῦ, εἰς ἣν ἐστήκατε.

That we should understand by Silvanus, a person quite unknown to us, is in the highest degree improbable. The latest notices of the well known Sylvanus refers to his abode at Corinth with Paul and Timothy, (Acts xviii. 5. 2 Cor. i. 19; comp. 1 Thess. i. 1, and 2 Thess. i. 1), consequently to the years 54—56, a period which still remains considerably short of that given in section 10th of the Introduction, so that Sylvanus might very well have returned back to Peter, and either with him, or as sent out by him, might have made a missionary tour. After the example of Erasmus, who was opposed by Bullinger, Grotius, who is followed by Pott, Hottinger, and Vater, refers ἔγγραφα to an earlier epistle, now lost. Although certainly the aorist of γράφω is sometimes used in this manner, it may still be doubted whether ἔγγραφα, put absolutely, and at the close of an epistle, could be referred to another epistle than the one just ended. Besides, this passage would then stand quite unconnected and meaningless. If Peter had perchance wished to say, I put you in remembrance of an earlier admonition and testimony, he would certainly have added: And I now also testify of it and admonish you again, (comp. 2 Pet. i. 12, s.) Farther, the participles imperfect should here be improperly used for the aorist, and, finally, this supposition is



opposed by 2 Pet. iii. 2, and has indeed nothing to support it. Ὡς λογίζομαι, should then also have to signify: If I rightly recollect, and refer to the sending by Sylvanus, which is certainly both improbable and constrained. The same is to be said of Wetstein's neological exposition: I wrote to you formerly, ut ipse sentis, et apud me, omnibus rite perpensis, status, and of that of Erasmus: per Sylvanum —, qui non dubito, quin epistolam bona fide reddiderit. The other reference to τοῦ πιστοῦ ἀδελφοῦ (ἀδελ. brother in Christ, πιστ. true toward Jesus and the church, 1 Cor. iv. 17. Eph. vi. 21, etc.), is also improbable, for though we should take it, with Calvin, as an expression for correctness of judgment, or as an assurance that he really thought so, we may yet doubt, with Beza, that Peter would have praised in language so indefinite such a man as Sylvanus, (comp. Acts xv. 22), especially if he wished to recommend him as a carrier of the epistle. Beza, therefore, is right, as also the Syriac (*haec pauca*, ut arbitrator, etc.) the Vulgate, and more lately Est, Hornejus, etc., in connecting ὡς λογίζομαι with δι' ὀλίγων, although Beza himself does not find this epistle so very short; against which, however, we may appeal to Heb. xiii. 22, and may remark, that Peter does not name the epistle in itself short, but says: "I write to you briefly, as it appears to me, as I reckon, (in comparison of the important object.) How διὰ Σιλουανοῦ is to be understood, whether of the writing or the sending of the epistle, it is not easy to decide. The first opinion is favoured by the tradition, that Peter must have made use of an assistant; and the

other, by the predicate, which is applied to Silvanus, (comp. Calvin, Knapp, N. T.) It seems to accord better with the position of the words to refer ὑμῶν τοῖς πιστοῦ, with the Latin, Luther, Stolz, than with the Vulgate, and the greater part of expositors to ἔγραψα : by Silvanus, who is to you a faithful brother. This would presuppose a particular relation of the churches to Silvanus, namely, that he had travelled through them, or had commonly the oversight of them, and had now gone to Peter, by whom he was again sent back to them with this epistle. Then might ὡς λογιζομαι, as the position of the words also renders probable, (Hensler), be quite well connected with this predicate, since Peter could not have known the faithfulness of Silvanus, in his particular relation to these churches by mere intuition.

παρακαλῶν κ. τ. λ. This is the very thing which is missed by Hottinger in our epistle. Compare, on the contrary, Hensler and the epistle itself, in which, to find nothing but admonitions to the fulfilment of duty and consolation to the suffering, is certainly to take a partial view of it. The contents lead us to the conviction, that παρακαλῶν must not be explained by the following words, but that it here also, as before, signifies, *to admonish*. Or, it may be rendered by, *to console*, which agrees well to what follows; but still better by, *to exhort*. ἐπιμαρτυρῶν (ἄπαξ λεγ.) : *confirming by my testimony*. χάριν τοῦ Θεοῦ, not doctrines of the grace of God, (Flacius, Hottinger, Stolz), or gift of grace, (Hornejus, Hensler), but, as in Rom. v. 2, the grace of God, of which the Apostle assures his readers, that they were really partakers, not fanci-

fully or by deceit. But as this grace depends upon the gospel, and its truth upon the genuineness of the message, so it is, objectively considered, the institution or announcement of grace, and the Apostle testifies: “That *this*, present (2 Pet. i. 12), *grace is the true grace*, and that formerly promised the prophets, and that no other is to be expected,”<sup>a</sup> (Bengel). See particularly ch. I. 10. 20 ; II. 4. “The Apostle, (says Flacius), confirms those, to whom he writes, in the doctrine already received, perhaps from Paul and his disciples, who had travelled into these regions. There were possibly some who endeavoured to disturb them, affirming that Paul was not a pure evangelist.”<sup>b</sup> Comp. ch. i. 25 ; 2 Pet. iii. 15, s. But to his readers, as individuals, Peter expresses his satisfaction in their spiritual condition, as a real state of grace. “Besides, the Christian convictions and feelings of his readers is not here mentioned for the first time—ch. i. 8, 21 ; ii. 7, 9, 10.” (Hensler), εἰς ἣν ἐστῆκατε agrees very well to this : into which ye have entered (or have been brought), and now stand fast, continue therein. By Lachmann’s reading: στῆτε, which is substantially the same in meaning, there is brought out an injunction to persevere, by which also the whole closes with παρακαλῶν: placed in which ye might *therein* continue to stand. This recommends

<sup>a</sup> *Hanc*, presentem, 2 Pet. i. 12, *gratiam esse veram* illam et olim promissam per prophetas gratiam, neque alteram esse expectandam.

<sup>b</sup> Confirmat apostolus eos, ad quos scribit, in doctrina jam recte recepta, forte a Paulo ejusque auditoribus, qui in ea usque loca pervenerat. Forsitan fuerunt, qui eos perturbare sunt conati, dictitantes quod Paulus — — sit parum sincerum evangelista.

itself very much. “ He began his epistle at grace, he finishes it in grace, he has besprinkled the middle with grace, that in every part of his discourse he might condemn the Pelagian heresy, and might teach, that the church of Christ is not saved but by grace.”<sup>a</sup> (Beda).

13. Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱὸς μου.

By Babylon, as Drusius and Isaac Capell remark, we may also understand the region Babylonia. However, there appears to be a definite mark requisite, if the Apostle speaks of a person. For this exposition of *συνεκλεκτὴ*, namely of the spouse of the Apostle (1 Cor. ix. 5, as his chosen companion), which is Mill's opinion, or of some well known Christian lady (Wahl), it is alleged, that both before and after individuals are named. But what is said of Silvanus is not connected with this, and when Pott asked why Mark is mentioned, this question is a great deal more easily answered than the opposite question, why a woman should be particularly named! Wahl's opinion has this against it, that *συνεκλεκτὴ* could not be said of any one *κατ' ἐξοχὴν*, as if there had been no Christian woman in Babylon besides (*ἐκλεκτῆ*, 2 John i. is differently situated, as now being a distinctive term); but that a Christian lady, resident in Babylon, should have been renowned through

<sup>a</sup> A gratia coepit epistolam, in gratia consummavit, mediam gratiam respersit, ut errorem Pelagianam omni loquutionis suae parte damnaret, ecclesiam vero Christi non nisi per gratiam ejus salvari posse doceret.

all the provinces in question, is a western supposition. *Συνεκλεκτῆ* would need to be construed otherwise, if Peter meant *his* co-elect lady *κατ' ἐξοχὴν*, so that it should go along with what follows. Then it must be taken into the account, that Peter himself may have been only in the neighbourhood of Babylon, (Intro. p. 32, s.) And, besides, this view always lies open to the serious objection, that it would not have been simply *ἡ ἐν Βαβ.* *συνεκ.*, but *ἡ νῦν ἐν Βαβ.*, or something similar (Hensler), for that expression signifies a fixed abode, by which one may be designated: *that* in Babylon. We hence expound with the older translators and almost all expositors (not excepting Grotius, Hottinger, Stolz) of the church: that portion of the *ἐκκλησία* or *διασπορά* (Ik. Cappel), which is resident in Babylon (as a whole; comp. ch. i. 1).

Mark, either the Evangelist, or an unknown, imagined, personal son of Peter. For the latter there is no positive testimony, the circumstance of Peter's spouse being named in the preceding clause having no positive ground but this juxtaposition of the son. Negatively it is alleged in support of it, that *υἱός* cannot denote a spiritual son, as *τέκνον ἐν πίστει*. But if *τέκνον* stands absolutely, Pott adds, it is only an expression of love; as if *υἱός* might not also be similarly used! And, indeed, although *υἱός* is used figuratively (as *בן*; Matth. xii. 27), it is more likely, that here generally the whole, even the outward (comp. Acts xii. 12) tender relation is expressed, in which the younger labourers in the work of the Lord might stand toward the Apostles. Erasmus excellently in his paraphrase: *qui mihi filii est vice*. As to the

reader's acquaintance with Mark, which in that case is to be supposed, no misunderstanding was possible. So it was taken by Œcum. and Theoph., although they mention another exposition, and Clemens Alex. in the *Adumbratt.* says: "Mark, the attendant of Peter, while Peter was preaching publicly in Rome before some of the emperor's cavalry, and testifying many things concerning Christ; being requested by them, that they might be enabled to commit to memory what was spoken, wrote the gospel which bears his name, from the facts which were related by Peter. Just as Luke also is known to have written the Acts of the Apostles, and to have interpreted Paul's Epistle to the Hebrews,"<sup>a</sup> which quite accords with what is mentioned by Eusebius (h. e. l. II. 15, and VI. 14), as with the report of Papias, that Mark was the *ἑρμηνευτῆς* of Peter (from the mouth of the presbyter John, l. III. 39), who moreover adds, that Peter "makes mention of this Mark in his first epistle," (l. II. 15), just as Origen subjoins to the same report: *ὃν καὶ υἷον ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τούτων ὠμολόγησε, φάσκων Ἀσπάζεται κ. τ. λ.* (ib. l. VI. 25.) Comp. besides Tertullian, c. Marc. l. IV. 5, (Petri—*interpres Marcus.*) This tradition, so generally received and well authenticated, of Mark's relation to Peter, constrains us, since there is nothing to invalidate it, to

<sup>a</sup> Marcus, Petri Sectator, palam praedicante Petro evangelium Romae coram quibusdam Caesareanis equitibus et multa Christi testimonia proferente; petitus ab eis, ut possent, quae dicebantur, memoriae commendare, scripsit ex his, quae Petro dicta sunt, Evangelium, quod secundum Marcum vocitatur. Sicut Lucas quoque, et Actus Apostolorum executus agnosceret [*ἀναγινώσκειται.*], et Pauli ad Hebr. interpretatus epistolam.

regard him as the companion of Peter named here, although we need not on this account suppose, with Papias (Ens. l. II. 15) and Clemens (add.), what appears to be only their own opinion, that this epistle was written in Rome (Introd. § 9), as is also affirmed in the false subscription of small copies.—We conclude, then, that Mark is *one* and the same person with the John Mark mentioned in the Acts of the Apostles, see Hug. Introd. II. § 13. At a later period, we find him at Rome with Paul and Timothy, while the former writes to the Colossians and Philemon, and was himself soon to be at Colosse, Philem. 23; Col. iv. 10; (comp. Col. i. 1; Philem. 1).—So that he might have gone straight to Peter, (Introd. § 8, 10),—and with this agrees the injunction to Timothy, to bring the profitable Mark from Ephesus to Rome, 2 Tim. iv. 11, if this epistle was written shortly before those two. But if it was written during the second imprisonment of Paul, this proves that Mark also, at that time, (at the earliest in the year 64, latest 68), was again with Timothy, and of course, after his tour with Peter, actively employed anew in the neighbourhood of Ephesus. Were those two epistles, however, written from the prison-house of Cæsarea, there should be a still longer vacant interval.

Ἐσπᾶσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

14. Εἰζήνη ὑμῶν, πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ.

Ἐσπ. This admonition always springs out of the salutation of the writer or some other person, whose salutation he despatches; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. It is therefore a charge to the

reader, especially to those who immediately received it (the office-bearers, etc.), personally to present the salutation of the absent friend. Salutation = blessing, Vol. I. p. 86, s. *φιλήματι ἀγάπης*, as a Christian, a kiss bestowed out of love to God and the brethren, and as a mark of the same.—*εἰρήνη*, see Vol. I. p. 86; upon the limitation of the *ὁμῶν*, though a definite description, see Vol. I. p. 111; upon *ἐν Χριστῷ Ἰησοῦ*, see on ch. iii. v. 16. The greater number of copies add also *ἀμήν*.

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#### ERRATA IN VOL. I.

- Page 7, line 8, *for* sententius *read* sententiis  
 — 22, — 29, *for* was said *read* was it said  
 — 56, — 5, *for* ἐκλογὴ, a, *read* ἐκλογὴ, is,  
 — 122, — 24, *for* ἀγαπῶ *read* ἀγαπᾷ  
 — 181, — 2, *for* These also *read* There also  
 — 267, — 19, *for* cognatis *read* cognatio

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#### ERRATA IN VOL. II.

- Page 16, line 18, *for* as Tatius expresses it of Achilles,  
*read* as Achilles Tatius expresses it,  
 — 50, — 6, (note) *after* lumen *insert* veniebat sur-  
 sum  
 — 75, — 1, *for* primitive *read* punitive  
 — 145, — 3, *for* even *read* ever  
 — 228, — 27, *for* Baumgarten, Crucius, *read* Baum-  
 garten-Crucius,  
 — 238, — 28, *for* type. *read* type,



## LIST

OF PASSAGES THAT HAVE BEEN ILLUSTRATED IN THE  
PRECEDING WORK.

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| <p>Exod. xix. 6, Vol. ii. p. 61.<br/>         Levit. xi. 44, (xix. 2; xx. 7. 6.)<br/>             Vol. i. p. 222.<br/>         Numb. vi. 24, sq. Vol. i. p. 87.<br/>         Ps. xxxiv. 12—16, Vol. ii. 177,<br/>             sq.<br/>           lv. 22, Vol. ii. p. 297.<br/>           cxviii. 22, Vol. ii. p. 24, 28,<br/>             46.<br/>         Prov. iii. 34, Vol. ii. p. 293.<br/>           x. 12, (xvii. 9), Vol. ii. p. 265.<br/>           xi. 31, Vol. ii. p. 284.<br/>           xxiv. 21, Vol. ii. p. 98.<br/>         Isa. viii. 12, Vol. ii. p. 187.<br/>           xxviii. 16, Vol. ii. p. 24, 29, 42.<br/>           xl. 7, Vol. i. p. 275.<br/>           l. 7—9, Vol. i. p. 284.<br/>           liii. 5. Vol. ii. p. 135.<br/>             6, Vol. ii. p. 136.<br/>             7, Vol. ii. p. 118.<br/>             8, Vol. ii. p. 119.<br/>             9, Vol. ii. p. 117.<br/>            11, Vol. ii. p. 121.<br/>         Hos. ii. 23, Vol. i. p. 21.<br/>           ii. 25, Vol. ii. p. 67.<br/>         Matt. v. 6, 10, Vol. ii. p. 184, sq.<br/>           xxi. 42, Vol. ii. p. 52, 59.<br/>           xxii. 21, Vol. ii. p. 90.<br/>         Luke viii. 31, Vol. ii. p. 301.<br/>           xvi. 19, s. Vol. ii. p. 233.<br/>         John i. 17, Vol. i. p. 205.<br/>           iii. 5, Vol. ii. p. 246.<br/>           iv. 10, Vol. ii. p. 27.<br/>           vi. 51, Vol. ii. p. 26.<br/>           xiv. 16, Vol. i. p. 73.</p> | <p>Acts ii. 23, Vol. i. p. 53.<br/>           ii. 24, Vol. ii. p. 229.<br/>           ii. 27, 31, Vol. ii. p. 228.<br/>           iii. 26, Vol. ii. p. 215.<br/>           xvi. 6, Vol. i. p. 14, sq.<br/>           xviii. 23, sq. Vol. i. p. 14.<br/>           xx. 32, Vol. ii. p. 8.<br/>           xxiv. 15, Vol. i. p. 201.<br/>         Rom. i. 21—24, Vol. i. p. 218.<br/>           v. 3, sq. Vol. i. p. 136.<br/>           vi. 16—18, Vol. i. p. 76, sq.<br/>           vii. 23, &amp; viii. 2, Vol. ii. p. 70.<br/>           ix. 5, Vol. i. p. 91.<br/>             11, Vol. i. p. 52.<br/>             33 (x. 11), Vol. ii. p. 42, 48.<br/>           xii. 1, Vol. ii. p. 11.<br/>           xiii. 3, Vol. ii. p. 78, sq.<br/>           xvi. 13, Vol. i. p. 45.<br/>         1 Cor. viii. 7, Vol. ii. p. 104.<br/>           xi. 8, sq. Vol. ii. p. 149.<br/>             7. 11, Vol. ii. p. 161.<br/>             31, Vol. ii. p. 283.<br/>           xiii. 13, Vol. i. p. 116.<br/>           xiv. 31, 34, Vol. ii. p. 142.<br/>           xv. 45, Vol. i. p. 96.<br/>         2 Cor. i. 3, Vol. ii. p. 306.<br/>         Gal. i. 6, Vol. i. p. 63.<br/>           iii. 23, Vol. i. p. 109.<br/>           v. 13, Vol. i. p. 67.<br/>         Eph. ii. 2, Vol. ii. p. 301.<br/>           ii. 5, sq. Vol. i. p. 95.<br/>             10, Vol. i. p. 68.<br/>             15—17, Vol. ii. p. 215.<br/>             20, sq. Vol. ii. p. 32.<br/>           iv. 8—10, Vol. ii. p. 231.</p> |
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THE END.









